



The

Criterion

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Pope urges young people to opt for chastity, like St. Maria Goretti

VATICAN CITY (CNS)—Pope John Paul II urged young people to recognize and protect the gift of their sexuality, opting for chastity as St. Maria Goretti did, even at the cost of her life.

The pope marked the 100th anniversary of the Italian saint's death in a July 6 letter and in remarks July 7 to visitors gathered at the Vatican for the midday recitation of the Angelus.

The young girl, a few months before her 12th birthday, was repeatedly stabbed by a young neighbor after she refused his sexual advances. She died the next day,

July 6, after forgiving her attacker.

"St. Maria Goretti is an example for the new generations," who struggle to understand "the importance of values, which it is never legitimate to compromise" the pope said at the Angelus.

Although her family was poor and she had no formal education, St. Maria Goretti had a maturity "formed by the religious education received in her family. This gave her the ability not only to defend herself with heroic chastity, but even to forgive her killer," the pope said.

"Her martyrdom is a reminder that the

human person does not find realization by following the impulses of pleasure, but by living life in love and responsibility," he said.

Speaking specifically to the young people he hopes to meet "in two weeks in Toronto" for World Youth Day, the pope said, "Today I want to repeat to you: Do not let the culture of having and of pleasure put your consciences to sleep. Be wakeful and vigilant."

The pope prayed that the Blessed Virgin Mary, "the purest of all creatures, See **YOUNG**, page 10



This painting of St. Maria Goretti hangs at the shrine where she is buried in Nettuno, Italy. The 11-year-old was stabbed to death in 1902 by a young man after she refused his sexual advances.



Anita Parsch (clockwise), Greg Homza, Jim Parsch, Nicholas Parsch and David Parsch pray for religious vocations around a chalice that once belonged to Msgr. Herbert Winterhalter, an archdiocesan priest who was ordained more than 80 years ago, as part of the "Chalice for Vocations" ministry at St. Vincent de Paul Parish in Bedford. Each week, a new household gets to have the chalice to spark prayers for and conversation about priestly and religious vocations.

Council officials stress Catholic dimension of Hispanic identity

WASHINGTON (CNS)—Hispanics must keep their Catholic identity in the forefront as their influence grows in U.S. society, said two officials of the National Catholic Council for Hispanic Ministry.

The officials expressed their views as the council prepared for its Aug. 1-4 national meeting to study political, labor, business and media issues of interest to Hispanic Catholics.

The time is ripe for the rapidly growing Hispanic community to leave "its indelible mark on this nation," said Auxiliary Bishop Jose H. Gomez of Denver, council treasurer, in a column. "We must not forget a fundamental characteristic of our identity: our being Catholic."

The bishop's column appeared in the June 26 *Denver Catholic Register*, the archdiocesan newspaper, and was posted on the Phoenix-based Hispanic ministry council's Web site.

Armando Contreras, council executive director, said issues affecting Hispanics—such as immigration policy, legal protection of workers and how Hispanics are portrayed in the media—need to be addressed within the Church.

The August meeting also will be an effort to strengthen contacts between Church people and Hispanic political, business, labor and media leaders, Contreras told Catholic News Service in a late June interview in Washington.

Many successful second- and third-generation Hispanics leave the Church, he added.

They need the Church for their spiritual

See **HISPANIC**, page 10

Chalice inspires vocations program in Bedford

By Brandon A. Evans

BEDFORD—More than 80 years ago, Msgr. Herbert Winterhalter, a native of Bedford, was ordained to the priesthood for the Archdiocese of Indianapolis.

Now, 21 years after his death, the chalice that his hands once raised in offering to the Eternal Father is now inspiring families to holiness and prayers for vocations.

The chalice, donated to St. Vincent de Paul Parish by Msgr. Winterhalter's sister, was, until recently, in bad shape.

Earlier this year, it was restored, replated and placed in a special clear plastic box to become part of a new program in the parish.

The program is called "Chalice for Vocations." Members of the parish take the chalice home for a week and let it inspire them to pray for vocations to the priesthood and religious life—though there is a special focus on priests.

New vocations, though, are only one of the many benefits that the chalice brings to the houses of the parish.

Jim and Anita Parsch, members of the liturgy committee at St. Vincent de Paul Parish and the parents of three boys, pitched the idea after they saw a similar program at Corpus Christi Cathedral in Corpus Christi, Texas, last August. They were inspired by what they saw and how it contributed to the life of the cathedral.

They said that Father Bernard Cox, the pastor of St. Vincent de Paul Parish, was

receptive to the idea immediately and found the old chalice.

"I think that we need to do something very visible for vocations," Father Cox said.

The Parschs also worked with Greg Homza, the director of music and liturgy at the parish.

"My role in this really has been very logistical more than anything else," Homza said, though his responsibilities have been many, including creating a prayer booklet and promoting the program.

There is a waiting list of parishioners—young and old, married and single—who would like to have the chalice in their home for a week.

See **CHALICE**, page 2

Father Eckstein knew early he wanted to be a priest

Editor's note: This month, The Criterion will feature the priests who are retiring this year.

By Jennifer Del Vecchio

OSGOOD—As a boy, Father Francis Eckstein would raise his hand when the parish priest passed out report cards at his school and asked how many boys wanted to be priests.

As the years passed, Father Eckstein, the 71-year-old pastor of St. John Parish in Osgood and St. Magdalen Parish in New Marion, still wanted to be a priest.

He liked the black priest garb and thought the priest had a nice car and a nice house. As he grew older and attended Saint Meinrad Seminary, he began to "grow into a different notion of the priesthood," gaining a deeper understanding of the Eucharist and the other sacraments he would one day administer to the faithful.

Father Eckstein, who is retiring this year after 44 years of ministry as a priest, said the life he chose has been good to him.

"It's been a very happy life," he said. "A very full and satisfying life."

St. John Parish has about 300 families in a town of 1,668 people. Osgood has

one stoplight and one main restaurant.

Father Eckstein likes it that way because he likes small towns.

He enjoys seeing a farmer in the field and having the possibility of stopping to speak with him.

"Father always seems to know when someone needs to hear they are doing a fine job," said Franciscan Sister Julia Biehle, the parish's director of religious education. "He's very supportive and very pastoral minded."

"He has a good sense of humor and is always willing to support anything that

See **PRIEST**, page 25

CHALICE

continued from page 1

The chalice is brought up each week during Sunday Mass during the presentation of the gifts and is "handed off" from one household to another, though it remains on the communion rail for most of the Mass, in plain sight of the community.

"The whole parish has to be aware of what is going on," Father Cox said. "By connecting it to the parish Mass, it becomes very much a part of the parish."

The first time the chalice made its appearance was on Holy Thursday during the Mass of the Lord's Supper.

"I like to think of it sort of like people are filling the cup with their prayers, and that's also the significance of bringing it forward at the preparation of gifts," Homza said. He enjoys seeing the faces of those involved in the exchange of the chalice, especially those of the children, who get excited about it.

"I would like to see more reverence of objects of the altar," he added.

The household that receives the chalice for a week also gets a prayer booklet that Homza put together. It contains an explanation of the program, suggestions for encouraging vocations, suggestions for starting conversations with children about vocations, a list of brief prayers, suggested devotions and a special prayer written by Archbishop Daniel M. Buechlein.

The outward goal of the program is clear: to help more men recognize their call to the priesthood and have the courage to act on it.

Not only does having the chalice in one's home spark prayers for vocations, it also can spark conversations.

"Last night was a really good night," Jim Parsch said. "We really had a good conversation ... after our prayers. We talked about how important it is to support the priests and follow our calls."

"And to listen to that call," Anita Parsch added. She said that they ask their boys if they are listening to God and are

receptive to what he is saying.

"I think that all of our boys are positive towards it," Jim said. He said that one family who had the chalice for a week told him that their son mentioned he'd like to be a priest.

Anita said that when she was young, "priests and nuns were regular guests at our dinner table" and it was easier to discuss religious vocations.

"This [chalice] really affords an intangible opportunity and reminder ... to sit around and talk about it," she said.

While the prayers that families offer while they have the chalice are intended to increase vocations in the archdiocese, country and world, Jim said that it is also designed in the hope that the Bedford area will produce priests for the archdiocese.

Nevertheless, the families aren't just praying for new priests.

"I think one thing that stands out right now is the news, and the situation our Church is in right now. You can't escape it," Jim said of the recent priest sex abuse scandal. "The one thing that people recognize is the need to pray for our priests right now, for the majority of those that are very good and need our prayers, but who are also experiencing ... a lot of prejudice."

Anita said that she was glad that "Chalice for Vocations" was starting as the scandal started growing so that people could pray for current priests.

"For this time of healing in our Church, nothing could be better than prayer," Father Cox said.

The Parsch family has also talked about the difficulties priests face and how much they need the support of parishioners.

"For me, it's brought up a whole new set of responsibilities to our priests and nuns," Anita said. She should be there for them, instead of expecting them to constantly be giving to her. "I'm learning that I haven't done everything to support them."

Jim said he had the same experience in thinking about all the responsibilities of a priest, and how he sees only a tiny slice of their lives.

"Nevertheless, we see more of that slice now," he said of his family. "We see a little bit more of the sliver because we think about it."

Anita said other people have said that having the chalice made them see the man in a priest, and that he has spiritual needs and struggles that are very real.

Still, the benefits that the simple gold chalice has brought to the households of Bedford go beyond those wrought upon the presbyterate.

Anita said that the chalice had become "a source of encouragement, a source of hope and consolation" for people who were having a hard week when their turn to take the chalice came around.

She said that peace would come with the prayers people said before the chalice—it became a reminder to return to prayer when things were hard. Others had an experience of pure joy without the bitter burden of the cross.

"Some people were just saying, 'It's been the best week of my life,'" Anita said.

Homza said the chalice can help boost the prayer lives of individuals and families.

"If, by providing people with this symbol, it instills a new habit in them, not only to be praying for vocations, but just to be praying in general, and as a group in general, I think that it's doing a very good thing," he said. A good prayer life helps people become better people and they bring that with them everywhere they go.

Lifting up the Parschs, who pray the Liturgy of the Hours twice a day among other prayers, as a model of good family prayer, Homza invoked the old adage of the late Holy Cross Father Patrick Peyton: "The family that prays together, stays together."

"Prayer was first and foremost on the mind of Jesus all the time," Father Cox



St. Vincent de Paul Parish in Bedford started their "Chalice for Vocations" program using this chalice, which once belonged to Msgr. Herbert Winterhalter. He was ordained a priest in 1920 and died in 1981. The chalice, donated by his sister, was recently replated, restored and encased.

said.

Given the support that the program has received, and people's enthusiasm toward it, the Parsch's and Homza couldn't be more pleased.

Anita said that at no point did anything get in the way of the program. "Everything just fell right into place," she said. "It just really felt like the Spirit was moving it along."

"We all made it happen," Homza said. They all agreed that no parishioner has given any negative feedback on the program.

In time, they hope that the program will spread in various forms to other parishes—and that the prayers of the people will fill the chalice to overflowing.

"This is not about us, it's not about St. Vincent's, it's about more people praying for vocations," Jim said. "So if another parish decides to take this up, that's awesome." †

Terre Haute volunteer arrested on sexual misconduct charge

Rick E. Church, 21, a volunteer custodian at Ryves Hall Youth Center in Terre Haute, has been arrested on a preliminary charge of sexual misconduct with a minor.

He is accused of fondling a teen-aged female volunteer at the center and making explicit sexual comments to her. Immediately following the incident, Church's services as a volunteer were terminated. The center is operated by Terre Haute Catholic Charities, which coordinates social services ministries in west central Indiana for the Archdiocese of Indianapolis.

The Archdiocese of Indianapolis takes seriously all reports of child

abuse by Church personnel, Chancellor Suzanne L. Magnant said. As noted in the archdiocese's written policies, the Church regards child abuse as a gravely serious problem in our society. Such behavior is contrary to Christian principles and totally unacceptable for any person involved in Church work, whether that person is a volunteer, employee, religious or cleric, Magnant said.

Officials of Terre Haute Catholic Charities and the archdiocese are cooperating fully with local authorities and are following internal archdiocesan policies regarding sexual misconduct by Church personnel.



Milwaukee church receives statue of Juan Diego

Gianfranco Tassara, owner of Inspired Artisans Ltd., attaches an image of the Virgin of Guadalupe to a life-size wooden statue of Juan Diego at St. Anthony Church in Milwaukee on July 3. Juan Diego, the Indian peasant to whom Mary appeared on a hilltop in Mexico, will be canonized by Pope John Paul II in Mexico City on July 31.

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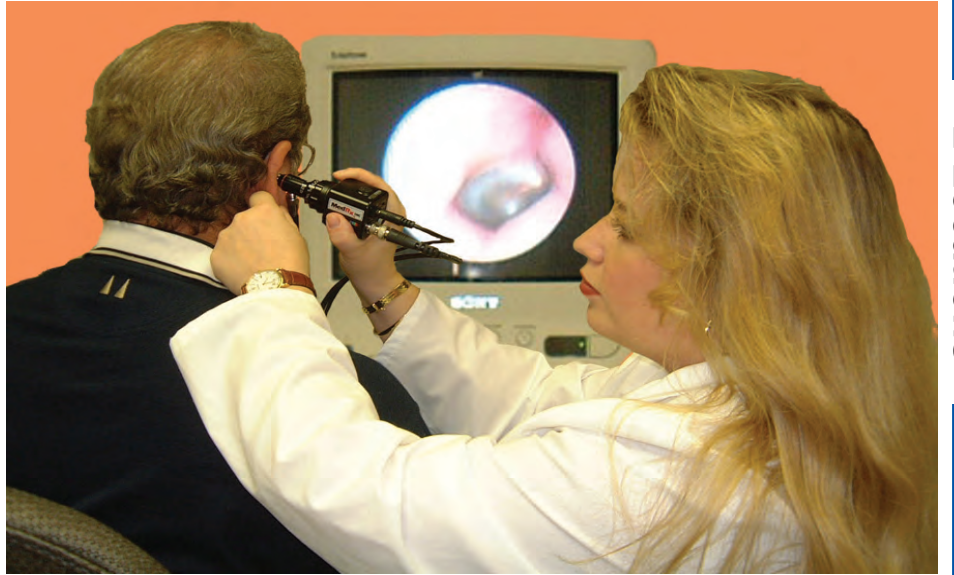
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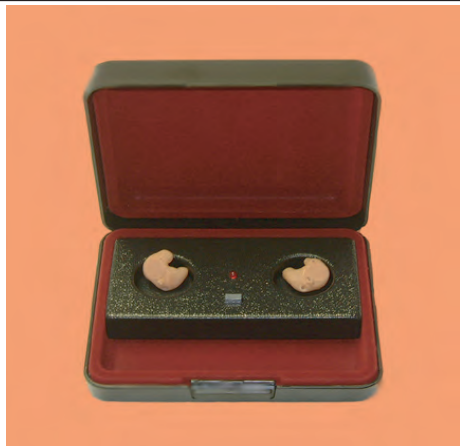
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Editorial

Just plain goofy

News that a federal appeals court declared unconstitutional the words "under God" in the Pledge of Allegiance has dumbfounded the vast majority of our nation's citizens. Jaws dropped, heads were scratched and the look of stunned disbelief crossed the country's corporate face.

How could this be?

A few months ago, in the wake of the terrorist attacks in New York and Washington, our nation "got religion"—at least temporarily—and publicly prayed together on the steps of the nation's Capitol, in civic auditoriums, and in churches, mosques, synagogues and meeting houses throughout the country. American flags—to which the pledge is addressed—blossomed from automobile, office and home windows. They still fly everywhere one looks.

What possessed two (of a panel of three) federal judges of the 9th U.S. Circuit Court of Appeals sitting in

San Francisco to decide that the Pledge of Allegiance could no longer be recited in public schools?

We're sorry, but that's just plain goofy.

The good news is that, in the face of the national uproar over the decision, the court put its ruling on indefinite hold and U.S. Attorney General John Ashcroft is seeking a rehearing of the case by an 11-judge panel.

The bad news is the fact that two federal judges (one appointed by President Richard Nixon, the other by President Bill Clinton) could actually come to such a bizarre conclusion. What were they thinking? And what sort of legal training and experience would lead two presumably intelligent men to hand down such a ridiculous decision?

A thorough review of the appointment process for federal judges is apparently long overdue. †

— William R. Bruns

The kids won

The recent decision by the U.S. Supreme Court that Cleveland, Ohio's voucher program is constitutional was a major victory for poor children and their families.

The court upheld the program, saying that it represents "a true private choice" and is "neutral with respect to religion." (Since a majority of the students use the vouchers to attend Catholic schools, some opponents argued that the program constituted an endorsement of religion by the city's government.)

Vouchers have also been opposed by public school proponents and powerful teachers' unions who believe that the vouchers leach tax monies from the public schools and redirect the funds to private and parochial schools.

As we've pointed out before in an editorial by Editor Emeritus John F. Fink ("Helping the poor, not the Church," *The Criterion*, Jan. 14, 2000), vouchers "give poor parents the kind of choice wealthy parents take for granted."

It is interesting to note that Americans hold as near-sacred their independence and freedoms. Let's not forget that freedom of choice ranks high on our list. Pity the politician who

would suggest that the independent American shouldn't have a choice between a Chevrolet or a Honda, a Coke or a Pepsi, a VCR or a DVD player, a home in the suburbs or a condominium in the city.

But poor families are trapped in many ways. Their choices of housing, transportation, clothing, food, and, yes, education are severely limited. And as Archbishop Daniel M. Buechlein has often said, education remains the best proven way to break the very cycle of poverty that keeps them trapped.

That's one of the reasons the Catholic Church has kept the doors of its center-city schools open whenever possible. Even with the sad closing of the venerable St. Rita School in Indianapolis, the opening next year of St. Andrew & St. Rita Catholic Academy is an exciting alternative for those children and for the archdiocese.

So congratulations to the Supreme Court for making kids the winners. Let's hope our local legislators get voucher systems up and running. Low-income parents deserve to have a choice regarding their children's education. †

— William R. Bruns

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Screening candidates for the priesthood

Tenth in a series

I doubt that there is any other profession for which applicants are screened as thoroughly and carefully as potential candidates for the priesthood.

I am not surprised that recent events have raised questions and concerns about the screening of candidates, but I have been amazed that so few people are aware even of the broad outlines of the process. For more widespread knowledge about our screening protocol, I will outline it here. I also assure you that standards remain high, even in the face of our great need for more priests.

Long before the acceptance process begins for a potential candidate, our vocations director interviews him and spends time with him in order to determine whether affiliation with the archdiocese should be pursued in the first place. Sometimes this takes more than a year, partly due to the fact that it is a time of more direct vocational discernment by the interested fellow.

Once it is determined that the potential candidate wants to make formal application to become a seminarian for our archdiocese, a formal process is set in motion. First, there is substantial psychological testing and a psychiatric interview. There is a criminal background check of all potential candidates. The applicant is interviewed by a pastor and given the Priest Perceiver Test, which measures aptitude for ministry; he is also interviewed by a religious and by a married couple. If all find the applicant acceptable, he is recommended to the archbishop for acceptance as a seminary candidate.

Seminaries have their own application procedures, including, of course, minimum academic standards. The seminary also requires psychological information and an assurance of mature spiritual motivation. Slight variations in priestly formation programs offer a diocese the possibility to match a given candidate with a specific seminary. Once admitted by the seminary, the candidate is on his way to pursue priestly formation, which requires a minimum of five years, usually more.

Priestly formation programs are much more than college-level or graduate-level academic programs in philosophy, theology and related coursework. Programs in personal, spiritual and pastoral formation are very important. Annually, the seminary faculty and formation staff evaluate the progress of each seminarian and provide a written report to the diocesan bishop and vocations director. Opportunities for personal consultation are also made available.

During the summer months, seminarians at the graduate level serve in

parishes of the archdiocese, where their character and pastoral skills are also evaluated.

I was a seminary rector for almost 17 years. Seminary formation is a unique and wonderful ministry in its own right, and I can testify that it is taken very seriously. A national program of priestly formation, which is sanctioned by the Holy See, gives direction to the seminary administration and faculty. On occasion, seminaries voluntarily seek an evaluation sponsored by the United States Conference of Catholic Bishops' Committee on Priestly Formation, somewhat analogous to accreditation visits by national academic accrediting agencies.

In response to concerns raised by the recent turmoil over clergy sex abuse, it has been proposed that there be apostolic visitations of seminaries in the United States. This, not uncommon, mode of visitation will be sponsored, if you will, by the Congregation for Catholic Education at the Vatican in order to determine whether more could be done to address personal, spiritual, moral and psychological issues that may lessen the possibility of pedophilia and other problems among clergy.

I think visitations could only be helpful. At the same time, I wonder if you have noticed, as I have, that in all of the publicity surrounding sex abuse among priests, it was the rarest of cases where such abuse happened within the last decade or so. Almost all cases go back 20, 30, 40, even 50 years. Might that indicate that more recent screening protocols have been more effective in preventing such problems? It would seem to indicate that our seminaries have learned more effective ways to help seminarians in their personal, spiritual and moral development. It must also mean that seminaries are rather effective in assisting candidates with serious developmental deficiencies to pursue other walks of life.

In fairness to seminaries and to ourselves, we can never expect that there will ever be a perfect formation system. There will never be perfect human persons who are perfect candidates to become perfect priests either.

God bless our seminary administrators, faculty members and formation staffs! They render a crucial and challenging ministry for our Church. Like the bishops, they, too, have experienced a learning curve over the last several decades.

Finally, God bless our candidates and applicants. Going through such thorough evaluation and formation, their spirits are surely tested to see if "they are of God." I believe that we have fine candidates! †

Archbishop Buechlein's intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.



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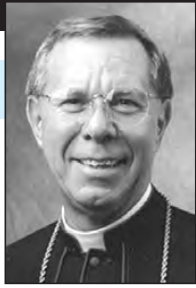
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Evaluando a los candidatos para el sacerdocio

Décimo en la serie

Yo dudo que exista otra profesión en la cual los interesados sean evaluados tan rigurosa y cuidadosamente como son los posibles candidatos que aplican para el sacerdocio.

No me sorprende que los eventos recientes hayan originado interrogantes y preocupación sobre la evaluación de los candidatos, pero me ha impresionado que pocas personas estén atentas hasta de la propuesta del proceso.

Para darles un mayor conocimiento general sobre nuestro protocolo de evaluación lo resaltaré en este escrito. Además les aseguro que las regulaciones continúan siendo estrictas a pesar de nuestra gran necesidad por más sacerdotes.

Mucho antes de que el proceso de aceptación para un posible candidato comience, nuestro director vocacional lo entrevista y pasa tiempo con él para determinar si la afiliación con la arquidiócesis será su prioridad. Algunas veces esto toma más de un año, en parte debido al hecho de que es un tiempo de mayor discernimiento vocacional directo para los estudiantes interesados.

Una vez que se determina que el posible candidato quiere formalizar la aplicación para hacerse un seminarista de nuestra arquidiócesis, un proceso formal es puesto en marcha.

Primero, se realizan sustanciales exámenes psicológicos y una entrevista psiquiátrica. Se revisan los antecedentes criminales de todos los candidatos potenciales. El aspirante es entrevistado por un pastor y se le da el examen de la Percepción del Sacerdote, el cual mide la actitud para ser ministro; él es además entrevistado por un religioso y sus antecedentes criminales y el de todos los posibles candidatos son evaluados por una pareja casada. Si todos encuentran al aspirante aceptable, él es recomendado al arzobispo para su aceptación como candidato a seminarista.

Los seminarios tienen sus propios procedimientos de aplicación, incluyendo, por supuesto, los requisitos mínimos académicos. El seminario requiere además de información psicológica y prueba de madurez en la motivación espiritual. Las pocas variaciones en los programas de formación sacerdotal ofrecen a la diócesis la posibilidad de encontrar un candidato que esté acorde con cada seminario en específico.

Una vez admitido por el seminario, el candidato está listo para prepararse en su formación sacerdotal, que requiere un mínimo de cinco años, y usualmente hasta más.

Los programas de formación sacerdotal son más extensos que los estudios académicos de pregrado o postgrado en filosofía, teología y otras carreras afines. Los programas en formación personal, espiritual y pastoral son muy importantes. Anualmente, los miembros directivos del seminario y el personal académico evalúan el progreso de cada seminarista y proveen un informe escrito para el obispo de la diócesis y para el director vocacional. También están disponibles oportunidades para consulta personal.

Durante los meses de verano, seminaristas en estudios de postgrado sirven en las

parroquias de la arquidiócesis, donde su carácter y habilidades pastorales son también evaluadas.

Yo fui rector de seminario por diecisiete años aproximadamente. La formación del seminarista es un único y estuendo ministerio sacerdotal con sus propios derechos, y yo puedo testificar que es tomada muy seriamente. Un programa nacional de formación sacerdotal, el cual es sancionado por la Santa Sede, da direcciones a los administradores del seminario y a sus directivos. En algunas ocasiones, los seminaristas buscan voluntariamente una evaluación patrocinada por el Comité de la Formación Sacerdotal de la Conferencia Episcopal Estadounidense, algo análogo a las visitas acreditadas por las agencias acreditadas de la academia nacional.

En respuesta a las preocupaciones surgidas por la reciente agitación sobre el abuso sexual desde el clero, ha surgido la propuesta de realizar visitas apostólicas en los Estados Unidos de Norteamérica.

Esta, no desconocida, forma de visita será patrocinada, si se está de acuerdo, por la Congregación para la Educación Católica del Vaticano en orden de determinar si es necesario hacer más para dar atención a los asuntos personales, espirituales, morales, y psicológicos que pudieran disminuir la posibilidad de pedofilia y otros problemas entre el clero.

Yo pienso que las visitas podrían ser de gran ayuda. Al mismo tiempo, me pregunto si ustedes han notado, tal como yo, que en toda la publicidad alrededor del abuso sexual cometido por sacerdotes, extrañamente se resalta que dichos abusos ocurrieron, dentro de la última década, o algo similar. Al menos todos los casos se remontan a veinte, treinta, cuarenta, incluso cincuenta años atrás. ¿Se podría decir que los más recientes protocolos de evaluación han sido más efectivos? Este hecho pareciera indicar que nuestros seminarios han aprendido vías más efectivas de ayudar a los seminaristas en su desarrollo personal, espiritual y moral. Debe además significar que los seminarios están siendo más efectivos en asistir a candidatos con serias deficiencias de desarrollo para continuar avanzando en la vida.

En justicia hacia los seminarios y hacia nosotros mismos, debo decir que nunca podremos esperar que existirá jamás un sistema de formación perfecto. Nunca existirán seres humanos perfectos para hacerse sacerdotes perfectos.

¡Que Dios bendiga nuestros administradores, miembros directivos y personal académico del seminario! Al igual que los sacerdotes, ellos, también, han experimentado una serie de aprendizaje en las últimas décadas.

Finalmente, que Dios bendiga nuestros candidatos y aspirantes. Que Él los guíe a través de tan esmerada evaluación y formación, ya que sus espíritus están siendo seguramente probados para ver si “ellos son de Dios”. ¡Yo creo que nosotros tenemos excelentes candidatos! †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Praise for death penalty rulings

I am in high praise of the U.S. Supreme Court's ruling by a 6-3 vote that executions of mentally retarded criminals are “cruel and unusual punishment” and in violation of the Eighth Amendment to the U.S. Constitution. This ruling by the Supreme Court is a humane position toward a group of people who suffer untold hardships in dealing with daily life situations.

It is also noteworthy to recognize the Supreme Court for its decision to disallow a judge-imposed death penalty, leaving that decision to a jury. This decision tells us that some death sentences may have been imposed unfairly, and that is yet another example of why the capital punishment laws need to be abolished altogether.

It is my sincere hope that the Supreme Court will consider outlawing the death penalty as “cruel and unusual punishment” for all criminals, since life without the possibility of parole is a viable alternative that allows adequate protection for its citizens and doesn't run the risk of creating a travesty of justice.

I applaud the court's decisions as major steps in eliminating a very flawed death penalty system which seeks to correct violence with violence, and there is ample proof that it doesn't work.

Sister Rita Clare Gerardot
Sisters of Providence
Saint Mary-of-the-Woods

Supports for priests

Carol and I know several priests in the archdiocese and there are many that we don't know, but we want to let them and

Archbishop Daniel M. Buechlein know that we support them all, 100 percent.

We know there are differences and we understand that—we are all human beings. And so we pray for all our priests and ask God to help them get through this terrible ordeal in which the Church is currently undergoing.

Hubert “Bud” and Carol Stuckey,
Indianapolis

The importance of celibacy

In the discussion of the priest sex abuse betrayals, a lack of appreciation of the gift of celibacy to the Church seems sometimes evident. Some people are saying the requirement of priestly celibacy is a barrier to our getting sexually wholesome priests. Many people, however, myself included, are comforted in the Catholic Church by the celibate commitment of our priests and nuns.

There are a great number of people in our fellowship called to live a life of sexual abstinence—divorced men and women, single men and women, and homosexual persons are all called to live a chaste life of abstinence from genital sexual expression.

The fact that many of our people do not follow the call to chastity does not make it any less valid or specific. That our leadership strives for sexual abstinence assures me that it understands the occasional hardships, but also the freedom-based joy of the commitment to sexual abstinence—in layman's terms, the “celibate” life. Just something to think about before throwing the baby out with the bath water.

Darryl G. Barthe, Indianapolis

Research for the Church/James D. Davidson

How many young adults drop out of the Church and why?

You've heard the theory. When teenagers and young adults become independent of their parents, they often lose interest in religion. They lapse into a state of religious inactivity for a while. A few years later, when they get married, and especially when they have kids



of their own, they return to the Church. Is there any truth to this argument? How many young Catholics lose interest in religion or drop out of the Church? Why do they do that? How many ever bounce back? Which ones come back and why? Some answers are found in a recent book titled *Young Adult Catholics* by Dean Hoge, William Dinges, Mary Johnson and Juan Gonzales. The book is based on focus groups with young adult Catholics, a national survey of Catholics between the ages of 18 to 39, and comparisons with research on young mainline Protestants.

Hoge and his colleagues conclude that the decline and return scenario applies more to Catholics than Protestants, suggesting that Catholicism has more “hold” on its young people than Protestant Churches do. They also say that it applies to older generations of Catholics more than to today's young adults, suggesting that Catholicism's hold on its young is more tenuous today than it used to be. However, the decline and return thesis still explains the experiences of some young adults.

About 30 percent of today's young adult Catholics remain Catholic and religiously active during their teen-age years and their 20s. These young adults

are actively involved in many youth programs and campus ministries. They also are likely to be the backbone of their parishes and dioceses in the years ahead. But what happens to the other 70 percent?

Three to 4 percent drop out of religion altogether. Another 6 to 8 percent leave the Catholic Church for some other faith. Those who leave for another faith cite two main reasons. Some marry non-Catholics and join their spouse's Church. Others are attracted to the beliefs and practices of another religion.

Some of these young adults (especially whites) drift into mainline Protestant Churches, but 70 to 80 percent (especially Latinos) are attracted to evangelical Protestant Churches, citing their worship services and biblical emphasis as reasons. On average, these young adults are more religious than their peers who remain Catholic.

By far, the largest number of young adults (about 60 percent) continue to think of themselves as Catholic but become religiously inactive. On average, they drift into religious inactivity when they are about 20 years old.

The researchers concluded that “the cessation of Church attendance was seldom due to doctrinal problems or religious doubts; more commonly it was a byproduct of changes in these people's lives,” such as leaving home for work or to go to college or simply losing interest in religion.

About half of this 60 percent never return to any Church. My hunch is that this group probably includes a disproportionate number of young people whose parents were not religiously active. However, the other half does bounce back and, in more than

See DAVIDSON, page 24

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Check It Out . . .

St. Benedict Parish, 111 S. 9th St., in Terre Haute, is having its **Community Funfest and parish festival** from 4 p.m. to midnight on July 12-13. There will be music, games and a flea market. For more information, call 812-232-8421.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, will have its **2002 Funfest** from 5 p.m. to 10 p.m. on July 12-13. The festival features games, music and food, including homemade desserts and St. Mark's famous barbecue. For more information, call the parish office at 317-787-8246.

"Just War: Is It Possible?" is the title for this year's annual gathering of the Providence Justice Network, an association of the Sisters of Providence and friends. The conference will start at 7 p.m. on July 19, with registration at 6:30 p.m., and will continue from 9 a.m. to about 4 p.m. on July 20, with a continental breakfast served from 8 a.m. to 9 a.m. It will focus on the historical and current realities of just war theory and the challenges of promoting peace today. The cost is \$30. For more information or to register, call Providence Sister Mary Beth Klingel at 812-232-3512 or e-mail Providence Sister Barbara Battista at barb1840@aol.com.

The Class of 1962 from the former Sacred Heart High School in Indianapolis is planning a **40-year reunion** on Sept. 14 at German Park. The reunion committee is still trying to locate Curtis Bryant, Mike Bruce, Linda Collins, Gerry Ginder, Robert Hickman, Beverly Jerman, Donna Jines, Patricia Kurdelski, Judy Peggs, Marsha Pride, Carol Roland, Kathleen Shannon, Judy Uberta, Patricia Uhl and Jerry Wright. If you have information about the whereabouts of any of these people, or if you are an alumni and have not received information or know of someone who has not, contact Francie (Dunn) Corsaro at 317-888-2016, Paula (Field) Rossman at 317-878-9414 or e-mail prossman@lilly.com.

"Spirituality in the Summer" will be offered over the course of four Mondays at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Each evening will start with Mass in the church at 5:30 p.m. followed by the viewing of a religious video and discussion from 6:15 p.m. to 8 p.m. The first evening, on July 15, will feature

"Faustina, the Mystical Life of the Visionary of Divine Mercy." Other programs, with videos, include "Night of the Prophet—Padre Pio" on July 29, "St. John of the Cross" on Aug. 5 and "Ocean of Mercies—SS. Maximillian Kolbe and Faustina, and Pope John Paul II" on Aug. 12. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

There will be **boys' and girls' Schoenstatt retreats and camp outs** for students in junior high school through high school in July and August at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will lead the boys' retreat, which will be from noon on July 18 to 3 p.m. on July 19, with camping overnight in tents or a shelter. Schoenstatt Sister Danielle Peters will lead the girls' retreat, which will be from noon

VIPs . . .

Archbishop Daniel M. Buechlein recently became the newest member of the episcopal advisory council of Catholics United for the Faith. The archbishop is known for his work as the chairman of the U.S. Bishops' Ad Hoc Committee to Oversee the Use of the *Catechism of the Catholic Church*. He has held that position since 1994. He also has contributed an article on the catechism to the magazine *Lay Witness*, which is operated by Catholics United for the Faith.



Little Sister of the Poor Sister Denise Heffernan will celebrate her 50th jubilee as a religious sister with a Mass at 10:15 a.m. on July 21 at Holy Cross Parish, 125 N. Oriental St., in Indianapolis. Friends and classmates are invited. Sister Denise graduated from Holy Cross School in 1946 and from the former St. Agnes Academy in 1950. She made

her first vows on Dec. 11, 1952. During her 50 years as a Little Sister of the Poor, she spent 16 years in France and served as development director in Richmond, Va.; San Pedro, Calif.; Detroit; Denver; and Chicago. She also has served in Louisville, Ky. Currently, Sister Denise is in San Francisco, where she ministers in a residential unit and works part-time as the receptionist. †

"What is the Church?" will be offered by Saint Meinrad School of Theology's Ecclesial Lay Ministry (ELM) Program on Thursdays from 6:30 p.m. to 9:30 p.m. in the Father Rudolph Room at Holy Family Parish, on Main St., in Oldenburg. The classes begin on Sept. 5. The course presents a basic theology of the Church and its structure and ministry. The ELM Program is offered to lay staff working for the Archdiocese of Indianapolis in its parishes, agencies and ministries. Registration is open to others who are interested if space is available. The cost is \$160. Qualified participants may be eligible for subsidies. To register or for more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451. †

Awards . . .

Meghan Willig, a senior at Pike High School in Indianapolis and a member of St. Monica Parish in Indianapolis, was selected by the Indianapolis Foundation to receive a four-year, full-tuition scholarship to Marian College in Indianapolis. The scholarship was given by the Lilly Endowment to 363 Lilly Endowment Community Scholars from around the state on June 29. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

The Powerpuff Girls Movie (Warner Bros.) Rated **A-II (Adults and Adolescents)** because of some cartoon violence and menace with a few bad-mannered expressions. Rated **PG (Parental Guidance Suggested)** by the MPAA. †



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Napoleon's Tomb, Miraculous Medal on Rue de Bac. Also, include Lisieux, Shrine of St. Therese, Little Flower, American Military Cemetery overlooking Omaha Beach, and Lourdes Shrine. Includes sightseeing, meals.

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17 Oldenburg Franciscans to celebrate jubilees

Seventeen Franciscans nuns who are members of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg are celebrating jubilees this year.

Two Oldenburg Franciscans are celebrating 80 years of religious life, five sisters are celebrating 60 years in the order, eight sisters are marking 50 years, one sister is celebrating 25 years of religious profession and one sister is marking 15 years with the congregation.

The community will celebrate the sisters' jubilees on July 26 at the motherhouse in Oldenburg. The celebration includes morning prayer, a Jubilee Mass, a reception and a special dinner.

Franciscan Sisters Estele Nordmeyer and Florence Marie Rose are marking 75 years in the order.

Sixty-year jubilarians are Franciscan Sisters Dominica Doyle, Francis Ann Lewis, Constance Smith, Jean Sora and Justin Louise Stiker.

Celebrating 50 years as women religious are Franciscan Sisters Mary Laurel Hautman, Doris Holohan, Mary Paul Larson, Ann Manderscheidt, Myra Peine, Janice Scheidler, Ruth Schoenung and Marietta Sharkey.

Franciscan Sister Shirley Massey is celebrating 25 years with the order and Franciscan Sister Lynne Matteson is marking 15 years with the order.

75-year anniversaries

Franciscan Sister Estelle Nordmeyer ministered at Holy Family Parish and the former Immaculate Conception Academy, now Oldenburg Academy, in Oldenburg. She also ministered at Marian College and the former St. Mary Academy, both in Indianapolis, as well as in Ohio.

From 1950-68, Sister Estelle was the director of novices at the motherhouse novitiate in Oldenburg. From 1979-85, she was director of retirement at the motherhouse.

Sister Estelle is currently involved in retirement ministry as director of the Motherhouse Activity Center in Oldenburg.

Franciscan Sister Florence Marie Rose ministered at Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) parishes in Indianapolis and at the former Immaculate Conception Academy, now Oldenburg Academy, in Oldenburg. She also ministered in Ohio.

From 1958-88, Sister Florence Marie was a professor of mathematics at Marian College in Indianapolis. She is retired and lives at the motherhouse in Oldenburg.

60-year anniversaries

Franciscan Sister Dominica Doyle, a native of Indianapolis, ministered at St. Mary Parish in New Albany and St. Michael Parish in Brookville. She also ministered in Illinois and Ohio.

Since 1965, Sister Dominica has served as principal and teacher at St. Michael School in Brookville.

Franciscan Sister Francis Ann Lewis ministered at St. Andrew Parish in Richmond as well as St. Therese of the Infant Jesus (Little Flower) Parish, Our Lady of Lourdes Parish and Holy Trinity Parish, all in Indianapolis.

Sister Francis Ann also ministered at St. Louis Parish in Batesville and in Vincennes, Ind., in the Evansville Diocese. She is retired and lives at the motherhouse.

Franciscan Sister Constance Smith, a native of Batesville, ministered at Father Thomas Scecina Memorial High School and the former St. Mary Academy, both in Indianapolis, and at the former Immaculate Conception Academy, now Oldenburg Academy, in Oldenburg.

Sister Constance also ministered in Ohio. She is retired and lives at the motherhouse.

Franciscan Sister Jean Sora ministered at Our Lady of Lourdes Parish in

Indianapolis, St. Mary Parish in New Albany and in Vincennes, Ind.

Since 1971, Sister Jean has served in parish ministry as choir director and organist at Holy Family Parish in Oldenburg and St. John's Chapel in Middletown, Ohio.

Franciscan Sister Justin Louise Stiker, a native of Indianapolis, ministered at St. Joseph Parish in Princeton, St. Joseph Parish in Shelbyville, St. Mary Parish in Rushville and St. Vincent de Paul Parish in Bedford.

Sister Justin Louise is retired and lives at the motherhouse.

50-year anniversaries

Franciscan Sister Mary Laurel Hartman, formerly Sister Mary Louan, ministered at Holy Family Parish in Richmond, and also in Ohio and Illinois.

Sister Mary Laurel recently completed six years as co-director of communications and public relations for the congregation. In that ministry, she worked at the motherhouse. She is currently on sabbatical.

Franciscan Sister Doris Holohan ministered at St. Mary Parish in New Albany, St. Mary Parish in Aurora and St. Louis Parish in Batesville. She also ministered in Ohio.

Since 1966, Sister Doris has ministered in Papua New Guinea, where she has held appointments as principal of the Teacher's College and worked in education and formation.

Sister Doris currently is an adviser for the Franciscan Sisters of Mary, a national order of religious women in Papua New Guinea.

Franciscan Sister Mary Paul Larson, a native of Vincennes, Ind., ministered at Holy Family Parish in Oldenburg as well as St. Michael the Archangel Parish, Our Lady of Lourdes Parish, Holy Trinity Parish and Marian College, all in Indianapolis.

Sister Mary Paul also ministered at St. Joseph Parish in St. Leon and Holy Family Parish in Richmond as well as at parishes in Ohio, Michigan and Montana. She is currently involved in community service at the motherhouse.

Franciscan Sister Ann Manderscheidt, formerly Sister Helena, ministered at St. Therese of the Infant Jesus (Little Flower) and St. Bernadette parishes in Indianapolis, St. Mary Parish in Aurora, St. Mary Parish in Evansville, Ind., and in Ohio.

Sister Ann is retired and lives at the motherhouse.

Franciscan Sister Myra Peine, a native of Brookville, ministered at St. Rita Parish in Indianapolis and in Kansas City, Mo.

Since 1983, Sister Myra has ministered as activity coordinator and as a member of the coordinating team at the motherhouse.

Franciscan Sister Janice Scheidler, a native of Millhouses, ministered at Our Lady of Lourdes Parish in Indianapolis, St. Joseph Parish in Shelbyville and at the motherhouse. She also ministered in Ohio and Missouri.

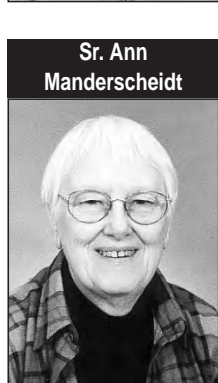
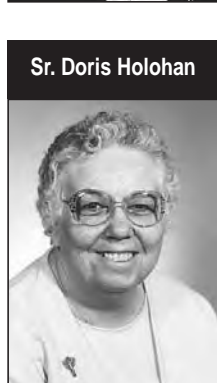
Since 1985, Sister Janice has ministered at Marian College in Indianapolis.

Franciscan Sister Ruth Schoenung, formerly Sister Beatrice, ministered at St. Lawrence Parish in Indianapolis, St. Michael Parish in Brookville, St. Mary Parish in Rushville and St. Louis Parish in Batesville.

Sister Ruth also ministered in Evansville, Ind., and Vincennes, Ind., in the Evansville Diocese, and in Ohio. She is currently in family ministry in Cincinnati, Ohio.

Franciscan Sister Marietta Sharkey, a native of Indianapolis, ministered at Holy Family Parish in Richmond, St. Monica Parish in Indianapolis and in Evansville, Ind.

Sister Marietta also has ministered in Ohio. She is currently serving as director of religious education at Assumption Parish in Mount Healthy, Ohio.



25-year anniversary

Franciscan Sister Shirley Massey, a native of Evansville, Ind., ministered at St. Monica Parish and Marian College, both in Indianapolis.

Sister Shirley is currently employed at Bindley Western Industry in Indianapolis.

15-year anniversary

Franciscan Sister Lynne Matteson ministered at the former Immaculate

Conception Academy in Oldenburg and at Cathedral High School in Indianapolis. Sister Lynne is currently on sabbatical.

Last year, the Oldenburg Franciscans celebrated 150 years of ministry. †

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Federal Death Row inmate seeks life without parole

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer, who is incarcerated in the U.S. Penitentiary at Terre Haute, hopes to have his capital sentence commuted to life in prison without parole.

By mid-July, more than 900 people from the United States and other countries had signed a petition on his behalf asking President George W. Bush to allow Hammer to spend the rest of his life behind bars.

Hammer received a stay of execution three times in recent years.

He has been incarcerated for more than half of his life for a number of felonies, and was sentenced to death for the murder of his cellmate, Andrew

Marti, at a federal prison in Pennsylvania.

Hammer was transferred to the Death Row unit at the federal penitentiary in Terre Haute in July 1999.

"The David Paul Hammer Life Without Parole Campaign is a worldwide campaign," said Providence Sister Rita Clare Gerardot of Saint Mary-of-the-Woods, one of Hammer's spiritual advisers. "It came about because David enlisted help from many of his friends."

Sister Rita Clare said recent Supreme Court decisions addressing the constitutionality of the death penalty are encouraging.

In June, the nation's highest court prohibited the execution of mentally retarded offenders, calling it "cruel and

unusual punishment."

Last month, the Supreme Court also disallowed capital sentences imposed by judges, requiring juries to decide on the death penalty for offenders.

"It seems like some inroads are being made in the campaign to end the barbaric practice of the death penalty," Sister Rita Clare said. "No one has the right to take another person's life. Whether an individual does it or the state does it still doesn't make it right."

Life in prison without parole is the only humane solution in capital cases, she said. "It gives the person who is in prison a chance to repent and try to make amends by doing positive things, as David has done with his artwork."

Last year, Hammer painted pictures of the Holy Family and a snowman for use on holiday cards sold to raise funds for ministries that help abused children or children with other needs.

Mercy Sister Camille D'Arienzo of Brooklyn, who also is Hammer's spiritual adviser, wrote verses for the cards.

The project has raised more than \$6,000 to benefit the Gibault School for Boys in Terre Haute and several other ministries for children in need.

Hammer was abused as a child.

Sister Rita Clare said she hopes Hammer's life without parole campaign will be a model for other Death Row inmates to use in appealing capital sentences.

Sister Camille said Hammer was confirmed as a member of the Catholic

Church by Archbishop Daniel M. Buechlein on Oct. 27, 2000, during a liturgy at the penitentiary.

"David realizes that he has committed crimes and that those crimes need to be punished," Sister Rita Clare said. "He continues to help the other men on the Row with his knowledge of the law. He is thoughtful and considerate, and wants to help others as much as he can, given his situation."

Hammer has expressed "profound sorrow" for his crimes in a letter.

"I can never make amends for all of the pain, hurt and suffering which I have caused, nor can I bring back to life the man I killed," he wrote. "All I can do is strive to make a difference and to influence others in a positive way."

Sister Rita Clare said Hammer continues to paint in his prison cell and is writing his autobiography.

She said Hammer is "hopeful that people will sign the petition and write letters to President Bush on his behalf because he needs their support to try to change his death sentence to life without parole."

(Letters supporting federal Death Row inmate David Paul Hammer's executive clemency request may be addressed to President George W. Bush and sent to The David Paul Hammer Life Without Parole Campaign, P.O. Box 65, West Terre Haute, IN 47885. Requests for petition forms also should be sent to this address.) †

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THE SPIRIT OF CARINGsm

YOUNG

continued from page 1

would help men and women of our time, especially the young, to rediscover the value of chastity and live their interpersonal relationships in mutual respect and sincere love."

In his letter to Bishop Agostino Vallini of Albano, in whose diocese St. Maria Goretti died and was buried, the pope focused on the importance of the family for forming children in holiness.

Her family's extreme poverty, her youth and her lack of education did not prevent God's grace from acting in her life, he said.

"Little Maria lived in a serene and united family environment, animated by Christian love, where the children felt welcomed as a gift and were educated by their parents to respect themselves and others, as well as to have a sense of duty to be carried out for love of God," he said.

Today, he said, it is difficult for many

people to understand "the beauty and value of chastity."

"From the behavior of this young saint, there emerges a high and noble perception of her own dignity and that of others which reverberated in her daily choices," he said.

"In the face of a culture which overvalues physicality in relations between a man and a woman, the Church continues to defend and promote the value of sexuality as a factor which involves every aspect of the person and which, therefore, must be lived with an interior attitude of freedom and mutual respect in the light of God's original design," the pope wrote.

Each person must recognize his or her sexuality as a gift which in turn is given to another in marriage, he said.

Following Christ, the pope said, requires making choices and commitments at every age and stage of life.

With saints like Maria Goretti, he said, young people should know they are not alone because they have heavenly assistants to help them "remain strong in fidelity." †



Pope Pius XII declares Italian girl Maria Goretti a saint at the Vatican in June 1950—48 years after the 11-year-old was killed by a young man who attempted to rape her. An image of St. Maria in glory hangs from St. Peter's Basilica during the canonization.

HISPANIC

continued from page 1

lives and the Church needs their talents and leadership skills, Contreras said.

According to the 2000 U.S. census, Hispanics are the country's fastest growing minority and form 13 percent of the U.S. population. Independent polls report that Hispanics compose about 40 percent of the U.S. Catholic population.

The Hispanic ministry council is an umbrella group for 62 regional and national organizations involved in Hispanic ministry.

The council's national meeting is scheduled at the University of Notre Dame in South Bend, Ind. Archbishop Roberto O. Gonzalez of San Juan, Puerto Rico, is the keynote speaker.

Contreras said the archbishop was chosen because the U.S.-born clergyman's many years as a bishop in the United States gave him expertise in U.S. social issues.

Other speakers include Hector Barreto, administrator of the federal government's Small Business Administration; Rosario Marin, treasurer of the United States; Dennis Rivera, president of the Service Employees International Union; and Lourdes C. Rovira, assistant superintendent of the Miami-Dade County public school system.

Among the sponsors of the meeting are the U.S. bishops' Committee and Secretariat for Hispanic Affairs, and the U.S. bishops' Secretariat for the Church in Latin America.

Contreras said a key immigration issue is providing health care to people who have entered the country illegally.

"Some states are abolishing care for illegal immigrants," he said.

The United States and Mexico have to work together to solve the problem of people dying in the desert as they try to clandestinely enter the United States, he said.



Debra Bolanos of Our Lady of Guadalupe Parish in East Chicago, Ind., holds a statue of the parish namesake during a community march and rally for peace on April 28. Hispanic religious leaders at a recent conference in Washington said the growing U.S. Hispanic population is seeking a greater voice in religious and public life.

Contreras said the Hispanic ministry council encourages involvement in issues but does not take stands on specific legislation.

Media concerns include presenting a more positive image of Hispanics, he said. "Hispanics need a better sense of identity," he said.

There are too many "negative portrayals" of Hispanics as criminals, people who take jobs away from others and individuals who take advantage of the welfare system, he said.

Bishop Gomez said, "Some Hispanic

leaders are afraid to emphasize the Catholic character of our community—often because they fear rejection in pluralistic American society."

The bishop called this a mistake because "religious freedom does not change the fact that Hispanic culture was born and developed in the Catholic faith."

Although most Hispanics are recent immigrants, "the roots of our community are deeply sunk in the history of this land, which was discovered first by the Spanish and populated—particularly in the Southwest—by colonizers and

missionaries," he said.

For more than 100 years, Hispanic history has been interpreted by people from an English-speaking, Protestant culture, "which determined that history be rewritten," he said.

The West was pictured "as a wild region populated by Indians, to which cowboys arrived to bring civilization and order," said the bishop. "The truth is that prosperous communities already existed in the West. They were remarkably well organized with an outstanding cultural level, the legacy of Spanish colonizers and missionaries." †



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Retirement can create challenges for many married couples, but the transition can be made less difficult if they refocus on their marriage as a vocation and discuss with each other what God is calling them to do. Having a sense of humor and openness with each other is important.

Couples nearing retirement should refocus on marital vocation

By Jennifer Reed
Catholic News Service

Married couples making the transition to retirement should refocus on their marriage as a vocation and constructively discuss what God is calling them to do at this new stage of their lives together, say two experts working with retirees.

“What does retirement do? It pushes people together, and the quality, or lack of quality, in the relationship that has been there all along is going to be confronted,” said Richard Johnson, a psychologist, director of the Association for Lifelong Adult Ministry and the Johnson Institute in Wildwood, Mo., and author of *Creating a Successful Retirement: Finding Peace and Purpose* (Liguori Publications, 1999).

Married couples “have to come into retirement with the strongest marriage they possibly can,” he said, adding that retirement is a lot more than a new way of looking at financial planning.

The social and spiritual aspects of retirement must be addressed, he said.

He and other experts encourage couples to disengage from their previous jobs so they can start a new life in retirement, to develop common interests in which they already begin to participate before they retire, and to be patient as roles change in the house when one or both of them retires.

Johnson encouraged married couples entering retirement to ask themselves, “What is our purpose now that we’re retired?” and “What is God expecting of us now?”

God’s call to the couple in their retirement years must be at the center of their lives, he said, “not pushed away someplace.”

Daily prayer in retirement is “very important” for the marriage, he said, as the couple can share time together to remember what God is asking of them in their lives.

Those facing retirement must psychologically disengage from their jobs and stop tying their self-worth to working, Johnson said. “If they don’t, they’re still looking at themselves as ‘I either am or should be working,’ and ‘My worth as a person is predicated on my working.’”

This leads to unhappiness—and the primary focus of that dissatisfaction tends to be one’s spouse, he said, adding that it “can be a great marital stressor.”

Seniors who have retired should consider becoming engaged in volunteer

work, he recommended.

“We don’t know how to retire in this culture. We haven’t prepared people,” he said, noting that retirees often may end up watching a lot of television or going to gambling casinos and are not as fulfilled as they could be.

Develop common interests before retirement, Glenn Trembly, administrator and chief executive officer of the Villa St. Benedict Catholic retirement community in Lisle, Ill., encourages couples.

“You need to practice for retirement. Take time to do some of these things before you retire,” he said. “Don’t wait,” he added, because people sometimes discover what they had been looking forward to doing in retirement is not what they

expected it would be.

The couples’ Catholic faith should be the “centering point” of their retirement, he said. “That’s extremely important and you’ve got to build on that.”

Kate Bird, a Catholic who works and lives in Washington, said her husband, Joe Volz, who recently retired, is enjoying life more and is willing to help more with household tasks, which they share according to what they prefer to do.

“The best part about it is my husband is happier,” she said, adding that she appreciates all of the chores he now does, lessening the load on her at the end of her work day.

Having a sense of humor and openness with each other about “things that bother us” is important as a couple makes the transition to retirement together, Bird added.

Planning ahead for what a couple wants to do during retirement is important, said Bird, who hopes to retire in the near future.

“We didn’t do a lot of planning before Joe retired in terms of how he’s going to spend his time,” she said. She noted that when she does retire “we’re going to be in a good position to think about exactly what are the ways we want to spend our time now and what constructive things do we want to get involved in.”

Volz said retirement brings changes to a marriage and it is important for couples to be there for each other through the changes.

When she comes home from work, he said, “I listen to her” and try to show that “I’m very much interested in what she’s doing.”

“If you have a good marriage, I think then the chances are you’ll have a good retirement,” said Volz. †



Daily prayer in retirement is important for a marriage, because it gives couples time together to remember what God is asking of them in their lives.

Inside |

Depression and the elderly	12	The flood of health care information	15
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Health professionals focusing more on geriatric depression

By Stephen Steele

Catholic News Service

The often-neglected issue of depression among the elderly has been receiving increased attention among mental health professionals and aid agencies in recent years.

An often undiagnosed ailment, geriatric depression is "widespread" and "a serious public-health concern," according to a recent report by the National Institute of Mental Health. Loss of spouse, a decline in physical capabilities or an increase in dependency on others are among some of the issues that could trigger an episodic or chronic period of depression, said experts in elder care.

"The issue with older adults is that they will not access the usual routes of mental health treatment," said Susan Lenth, project director of the Elders Counseling Elders Program for Catholic Charities in the St. Paul-Minneapolis Archdiocese.

"There's a lot of resistance and barriers because of the stigma attached to the myth of mental health services," she said.

Lenth said that mental health practitioners are often undertrained in aging issues. Additionally, many doctors will prescribe antidepressant medications, which the elderly will avoid—or can't afford—taking.

The St. Paul-Minneapolis Archdiocese started a peer home-counseling program in 2001 in which older adults "counsel" elderly clients in the clients' homes. Volunteers must be more than 55 years old and complete a 72-hour training program.

"It's really a matter of being listened to, of having someone to hear what they're saying," Lenth said.

The volunteers serve more as informal advocates rather than counselors, she explained.

"They're there to encourage the client and to offer support," she said. "People need motivation sometimes and a little encouragement can often help the client get back on track."

The clients seem to respond better to someone to whom they can relate, she added.

Jane Stenson, community services director of Catholic Charities USA in Alexandria, Va., said the topic of elderly depression "has been receiving a lot more attention, not just from our network, but from everybody."

Stenson said the national office has sought to raise awareness on elderly depression by hosting a workshop at its national convention and by hosting several conferences on the topic throughout the year.

Depression among the elderly is often situational, especially in an institutional setting, said Mercy Sister Janice Turner, director of Francis Warde Health Center in Windham, N.H.

"By the time people get to assisted living, they've lost their spouse, their locale, [and] some have health issues," she said. "When you have a lot of losses at once, depression can be pretty severe."

Sister Janice said depression sets in when the elderly feel they've lost meaning in their lives. Sometimes, she said, a family can do too much for their elderly relative, with depression the result of the elderly person believing he or she is a burden on the family.

"Dependency can breed depression. We do so much for them and they're so dependent that depression is often a byproduct," she said.

Feeling Depressed?

Seek professional treatment if you have symptoms of depression. In the meantime:



- Break large tasks into small ones; set priorities.
- Set realistic goals and assume a reasonable amount of responsibility.
- Be with other people and confide in someone.
- Participate in activities that may make you feel better.
- Mild exercise, participating in religious, social or other activities may help.
- Expect your mood to improve gradually, not immediately.
- Postpone important decisions until the depression has lifted.
- Remember, people rarely 'snap out of' depression.
- Let family and friends help you.

Source: National Institute of Mental Health

© 2002 CNS Graphics

At the Francis Warde Center, the staff is trained to enable residents to participate in the life of the community.

"We tell our staff that the way you treat, the way you touch a resident tells them how you feel about them. So you have to touch, them with tender loving care," she said.

"Those of us who work with elderly folk would do well to help them realize the gifts that they have—the biggest gift being the ability to affirm people, to tell them it's OK to be who they are," she said.

"It used to be when a person reaches a nursing home, they were in the final stages. That's not the case anymore. We have to get our people to choose life every day," she said.

Sister Janice said pets are an effective therapy for the elderly, especially those who've lost their spouse.

"You can't believe the way pets have transformed nursing homes. Pets offer unconditional love. They don't expect anything from us; they just love us and the residents respond to that," she said. †

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Planning must precede elderly parent moving in with child

By Peggy Weber
Catholic News Service

It's a tough choice. But at some point, an elderly parent may start to fail and will be faced with leaving their home and seeking additional care.

For some, it may be a nursing home. For others, assisted living is the answer. But many elderly choose to move in with an adult child.

It is a choice that should not be made lightly or quickly, according to Joyce Thielen, assistant professor of professional nursing and certified clinical specialist in gerontology at the College of Our Lady of the Elms in Chicopee, Mass., which was founded by the Sisters of

St. Joseph of Springfield, Mass.

In an interview with Catholic News Service, Thielen said that 17 percent of the U.S. elderly population lives with an adult child.

"It is very traumatic to make that transition. The elderly person has to give up a home, one's autonomy, maybe even their car and driver's license," she said.

"They have to pare down their worldly possessions and are faced with losing their identity. Often, they are reduced to putting their things in one room," she added.

The adult child also has a lot to consider and possibly sacrifice, she said. "Often, the adults have just gotten some autonomy after raising their children. Now they are responsible for the care and

often transportation of their parent," she said.

"People don't move unless they have deteriorated in some way. This means the adult child now becomes the caregiver," she said.

"Role reversal" is one of the hardest aspects of having a parent live with an adult child, she noted. "It is a difficult psychological and social transition for both parties. There are feelings of guilt and inadequacy for both."

One of the first concerns when having an elderly parent move in is safety, said Thielen. "If they are 85 years or older, they probably have some dementia. You don't want them walking the street. And you don't want them home alone all day if the adult child is working," she said.

She suggested that the adult child utilize resources offered by community agencies and organizations specializing in the care of seniors.

Among the services available are adult day health, which provides a planned program of meals, nursing care, socialization and exercise for seniors that don't need to be in a nursing home but can't stay home alone, and ride services, which can keep seniors active by providing rides to the local stores and the senior center.

Another issue to consider is that homes must be "senior-proofed" before a parent moves in with a child, Thielen said.

"Falls are one of the biggest problems in the older population," she said.

"Statistics show that half of all elderly

See MOVE, page 14

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Caring for parents at home requires patience, flexibility, support

By Jennifer Williams

Catholic News Service

Joan Hradsky, a member of St. Michael the Archangel Parish in Overlea, Md., regularly goes six blocks to the home of her elderly mother, Kathleen Meyers.

While Meyers cannot be alone, she doesn't want to live in a nursing home. Her daughter, son-in-law and grandchildren all pitch in to take care of her, cleaning her house, doing her laundry and sacrificing their time to make sure someone is with Meyers throughout the night.

Hradsky wants to help her mother as long as she can, but caring for her mother is taking its toll on her family.

"Every day I say, 'How long can we do this?'" said Hradsky, who works part-time for the Archdiocese of Baltimore's League of the Little Flower.

She is not alone. Situations like this one are becoming more common for adult children who attempt to take care of older parents who have health problems.

"Caregivers who get help with tasks

and relief from pressures are less likely to burn out and are better able to support their parents for the long term," according to the American Association of Retired Persons on their Web site (www.aarp.org), which emphasizes the benefits of hiring outside help.

However, caregivers aren't cheap. The site showed that, in 2001, in-home nurses and therapists may charge about \$85 to \$90 per visit, although the cost may be defrayed by Medicare, Medicaid or other insurance. Home health aides who perform personal care and medical tasks can range from \$10 to \$30 per hour, and adult day services cost about \$50 per day. The annual cost of care in a nursing home in 1998 was estimated at \$56,000 per year or \$153 per day, according to the Health Care Financing Administration.

Christine Urbaniak of Baltimore had both of her parents, now both deceased, living with her at the same time. Her father had suffered a stroke, and her mother had Alzheimer's disease. She said she was lucky because she, her husband and son had just moved to a new home

and had two open bedrooms. But Urbaniak had to quit her job in order to care for her parents, and her family had to adjust to a different way of life.

At first, it was difficult, and she felt trapped. She said plans could be changed in an instant due to her mother's mood because of her Alzheimer's.

"You can't just pick up and do something on the spur of the moment," she said. "You can't take a vacation unless you have an aide come in, and that means adjusting to having a stranger in your house."

She said it took about five years before she even took a vacation.

However, Urbaniak sought support in her family and through the Baltimore County Health Department.

"It can be rewarding [to care for your parents], but you need the good support of your family and health care agencies," she said.

Urbaniak said she thinks having support groups are helpful, especially if the caregiver is feeling overwhelmed.

"My biggest piece of advice is to just take one day at a time," she said.

Christina Pleva, a member of St. Margaret Parish in Bel Air, Md., knows all too well about taking things one day at a time. Her grandmother came to live with her family after she fell down the steps of her home and fractured her leg.

Pleva said the stress level has increased at her home, but at the same time she knows a nursing home would only sap her grandmother's determination to get better.

She helps her parents take care of her grandmother's physical needs, from cleaning wounds to providing medication and making sure she gets her eye drops. Twin beds in the guestroom have been replaced by a hospital bed, wheelchair, walker and a commode chair.

She said this is a lot for which her family has to adjust and wonders if she will be able to do the same for her own parents.

"After everything they've done for me, it would be the least I could do to provide them with a comfortable environment in their last years," she said. "They raised me when I was a baby, so I can take care of them when they are older." †

MOVE

continued from page 13

who have a fractured hip die within that year."

Scatter rugs on hardwood floors should be removed, shower bars and a raised

toilet seat with handles will need to be installed, ramps or lifts may need to be considered and locks may need to be put on cabinets if the senior suffers from some dementia, she said. A medical alert system connected to emergency services should be secured for any elderly person who is going to be at home for a period of time, she added.

Financial considerations should be discussed before the parent moves in. "It is not unusual for a middle-aged child to ask for a certain amount a month to help with household costs," she said.

Although 15 percent of the elderly population is below the poverty line, many seniors were savers and had a strong work ethic and as such should be able to carry their own financial load, Thielen said.

"But there are no quick and easy answers when the parent moves in with the child," she said.

The adult child must be sure to make time for his or her self and their family, she said.

She recommended that if there are other adult siblings, they should be involved in the care of the elderly parent.

And one must consider the stress that the move places on the senior, she said. "Often they lose their social network."

If possible, Thielen said, social ties developed by the elderly parent should be maintained.

With assisted living centers an expensive option, Thielen said that moving in with an adult child is often the only answer that makes sense.

But it is a move, she stressed, that must be made with care, safety concerns and good communication between both parties. †

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Seniors' do-it-yourself care can be dangerous

By Nancy Hartnagel
Catholic News Service

With so much health care information and so many health care products now available via the Internet and local drug-stores, playing doctor is a tempting option for many of the 35 million U.S. citizens over age 65.

Most older Americans have at least one chronic health condition and many have multiple conditions, according to "A Profile of Older Americans: 2001," a report from the Administration on Aging of the U.S. Department of Health and Human Services. Among the most frequently occurring are arthritis, hypertension, hearing impairments, heart disease, cataracts and orthopedic impairments. Most seniors also take one or more prescription drugs daily.

So, how much do-it-yourself care—for example, mixing herbal or dietary supplements or over-the-counter drugs with prescription drugs—is healthy for seniors?

Fortunately, there is plenty of medical advice available from trusted sources, much of it online.

The AARP (American Association of Retired Persons) has posted do-it-yourself health care information and links to other sites on its Web site—www.aarp.org.

Prominently displayed is a list of "nine symptoms NOT to treat yourself." The AARP advises seniors to "get to the doctor or an emergency room immediately" with any of these symptoms:

- A feeling of pressure or squeezing in your chest.
- Severe pain, especially in the head, chest or radiating down one arm.
- Blurred vision.
- Trouble talking or swallowing.
- Weakness or paralysis on one side.

- Dizziness and confusion.
- Blood in your urine or stool.
- Unrelieved depression.
- Shortness of breath, fever and/or cough with a yellow-green discharge.

The U.S. Food and Drug Administration offers, on its Web site (www.fda.gov), tips for buying health products—whether diagnostic tests, contact lenses or prescription medicines—online.

The FDA advises against buying from foreign sites or sites that don't provide a U.S. address and phone number. It advises consumers to check with the National Association of Boards of Pharmacy (www.nabp.net) "to determine whether a Web site is a licensed pharmacy in good standing."

The FDA warns against sites that advertise "new cures" for serious disorders or "amazing results" for specific products. "Be careful of sites that use impressive-sounding terminology to disguise a lack of good science or those that claim the government, the medical profession or research scientists have conspired to suppress a product," it says.

The FDA also counsels consumers to

talk to their health care professionals before using any medications for the first time.

The Council on Family Health, a non-profit organization dedicated to educating consumers on health and safety issues, offers at its Web site (www.cfinfo.org) two especially useful pages. One is an easy-to-print chart, "My Medicine Record."

The other contains "tips for seniors on safe medicine use." These include: reading all medicine labels and package inserts; using memory aids such as calendars and pill boxes; throwing out old or expired medicines at least once a year; and talking to your doctor about every medicine taken.

Because of increased interest in a broad range of healing philosophies, approaches and therapies that are not in the mainstream, the National Center for

Alternative Medicine was (CAM) formed at the National Institutes of Health.

The NIH center's Web site (www.nccam.nih.gov) provides information about complementary and alternative therapies, including directories of practitioners, and has links to other

NIH sites. The center urges those considering a complementary or alternative therapy to assess the safety and effectiveness of the therapy and consider the quality and cost of the service delivery and the practitioner's expertise.

"Most importantly," the site says, "discuss all issues concerning treatments and therapies with your health care provider, whether a physician or a practitioner of CAM" or complementary and alternative medicine.

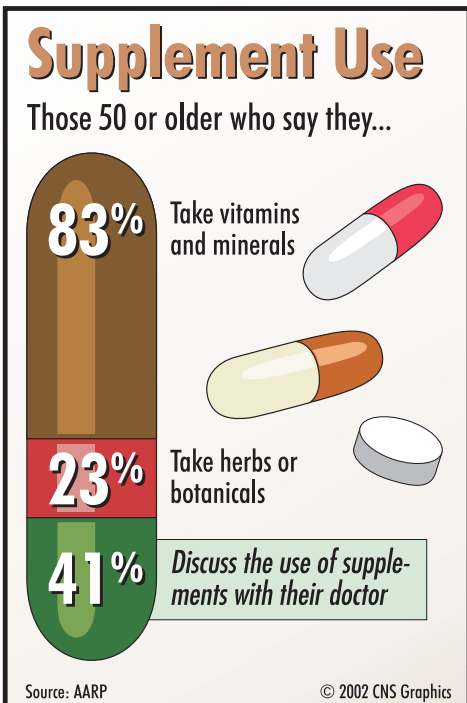
General information on medical conditions, treatments and drugs is available on several sites: the National Library of Medicine of NIH at www.nlm.nih.gov; HealthFinder, from the U.S. Department of Health and Human Services, at www.healthfinder.gov; and, Intellihealth, a subsidiary of Aetna, at www.intelihealth.com.

Another medical site, WebMD (www.webmd.com) offers information on 19 topics of interest to older adults under "Self-Care Adviser." These range from arthritis and depression to sleep and vision problems.

The American Geriatrics Society (www.americangeriatrics.org) has information for its professional members and for seniors exploring self-care, including links to more than 80 other national aging and health-related organizations.

One brochure it offers online is "A Patient's Guide to Preventing Falls," which are the fifth leading cause of death in older persons. The brochure advises seniors to "tell your doctor" about any fall, trouble walking, weakness in the legs, use of any walking aid, and vision or other medical problems.

The common and common-sense Rx for do-it-yourself care: Talk about it with your health care professional. †



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Retirement brings important questions about health insurance

By Nancy Frazier O'Brien

Catholic News Service

As you prepare to retire, your thoughts might be on how to invest your pension funds, what Social Security benefits you will be receiving or even where to buy the best fishing bait. But don't forget one important matter—signing up for Medicare.

Medicare, the federal program that provides health insurance for most seniors, covers some—but not all—health care costs. Excluded from Medicare, for example, are most prescription drug costs and 20 percent of the charges for visits to doctors.

Although enrollment in Medicare

usually is done automatically when a person signs up for Social Security, there are still several crucial decisions to be made. The initial enrollment package sent out to each new Medicare enrollee, along with his or her red, white and blue Medicare card, outlines the choices:

Do you want Medicare Part B? While the hospital insurance provided by Medicare Part A is free for most retirees and their spouses, the medical insurance for Medicare Part B requires payment of a monthly premium—\$54 a month in 2002. Those aged 65 or older can delay paying for Medicare Part B if they have other health insurance through a spouse's employment or their own.

But if you delay taking Part B and do

not have other health insurance, your premium will increase by 10 percent for each 12 months that you could have had Part B but did not take it. To avoid the penalty, you must sign up for Part B within eight months after employment ends or the group health coverage ends, whichever comes first.

If you decide to take Medicare Part B as soon as you are eligible, the monthly premiums will be deducted from your Social Security payments each month.

Which coverage option do you want? The choices vary from region to region, but may include Medicare managed care plans, such as health maintenance organizations, preferred-provider organizations or provider-sponsored organizations. In

addition, private fee-for-service plans and Medicare medical-savings account plans may be available.

For a current list of the Medicare health care choices that are available in your area, call 800-633-4227.

No matter which plan you choose, you will still be in the Medicare program. Each plan must provide at least the basic Medicare-covered services, including inpatient hospital care, skilled nursing or rehabilitation services after a hospital stay, certain home health care services, and 80 percent of the costs of doctor services, outpatient hospital services, ambulance transportation, diagnostic tests, laboratory services, some preventive care, outpatient

Continued on next page

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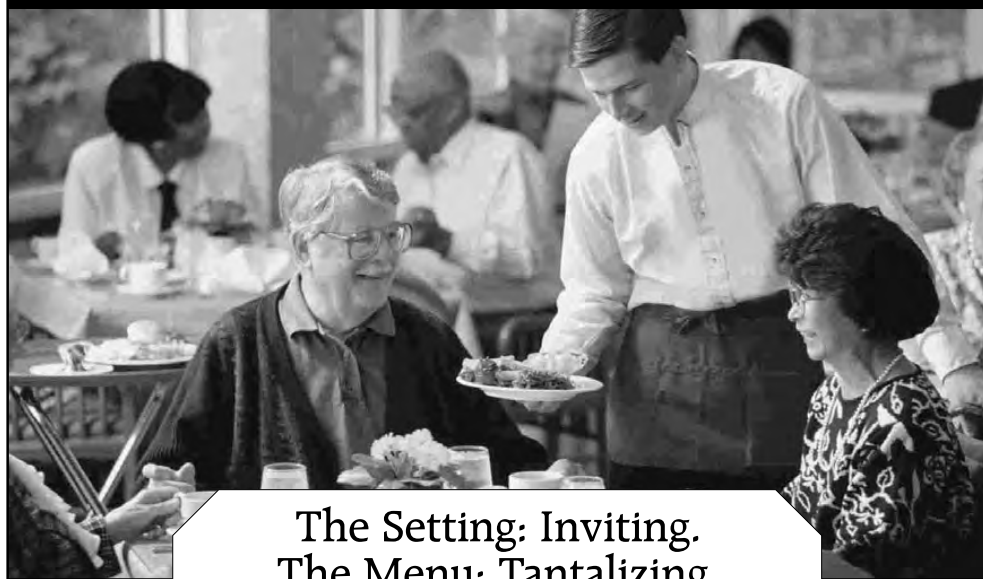
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Medicare Part B usually does not pay for most prescription drugs, routine physical examinations or services not related to treatment of illness or injury. It also does not pay for dental care or dentures, cosmetic surgery, routine foot care, hearing aids, eye examinations or eyeglasses.

There is also a \$100 annual deductible for Part B and a hospital deductible (\$812 in 2002 for each benefit period). A benefit period begins on the first day you receive services as a patient at a hospital or skilled nursing facility and ends after you have been out of the hospital or skilled nursing facility and have not received skilled care in any other facility for 60 days in a row. There is no limit to the number of benefit periods you can have.

Do you need supplemental Medicare

insurance, also known as Medigap? These policies are sold by private companies, which are required by law to offer up to 10 choices labeled A through J that provide different levels of benefits. This gives seniors an easy way to compare plans, since the G plan offered by one company, for example, must provide exactly the same benefits as another company's G plan, even though the price may differ.

Each supplemental plan is required by law to provide certain core benefits—Part A copayment coverage for 365 additional hospital days once Part A coverage ends, the 20 percent copayment for Part B, and the first three pints of blood used each year.

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MEDICAID: A joint federal and state program that helps with medical costs for some people with low incomes and limited resources.

MEDIGAP: A supplemental health insurance policy sold by private insurance companies to fill gaps in original Medicare plan coverage.

Source: www.medicare.gov

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Retirees look to mission organizations to give back

By Agostino Bono

Catholic News Service

When Julia Albrecht retired in 2000, she wanted to continue working while using her new free time to deepen her spiritual life.

Now the former analyst of U.N. affairs for the State Department does both through the Ignatian Lay Volunteer Corps. For two days a week, she helps people find employment and prepare for job interviews at a parish in a heavily Hispanic neighborhood in Washington. She also has a spiritual director and meets monthly with other volunteers to share experiences and relate them to her spiritual life.

"Being part of an organization and a movement organized by my Church meant a lot," said Albrecht.

The resident of the Washington suburb of Bethesda, Md., is among the growing number of retired people looking to Church organizations for spiritually rewarding volunteer and missionary work. The organizations offer wide-ranging opportunities, from working locally to assignments abroad and from full-time to part-time jobs.

Many are tied to religious orders or Church agencies. The Ignatian Lay Volunteer Corps was founded by two Jesuits in 1995 and is steeped in the spiritual programs of St. Ignatius of Loyola, the Jesuit founder.

The Catholic Network of Volunteer Service lists 34 organizations that have people over age 56 working under their tutelage. The Catholic network is an umbrella organization that puts people of all ages in touch with Church organizations working abroad or domestically.

Almost 6 percent of the 9,600 people using the Catholic network in 2001 were at least 56 years old.

People are living longer, are in better health and taking early retirement, said James Lindsay, executive director of the Catholic network.

"A lot are looking at life and want to give something back," he said. "There are more opportunities now for lay men and women to be sent to the missions. More and more people are becoming familiar with faith-based organizations."

The Ignatian Lay Volunteer Corps is especially for older people, accepting only men and women at least 50 years old. It has about 125 volunteers, aged 50 to 80, working in the United States, mostly in the Northeast. The ILVC, as it is known, places people close to home so that

they are not uprooted. Volunteers work two days a week for nine months and can indefinitely renew their terms.

"A lot simply don't want to leave their grandchildren," said Barbara Castellano, corps director of program development, in explaining why the program is community based.

Older people also want to keep their local support systems and want to avoid the hassle of what to do with their house while they are gone, she said.

"Our special charism is work with the materially poor or agencies that impact on issues that affect the poor," she added.

Castellano said that many volunteers are drawn by the faith dimension of programs not found in secular volunteer agencies.

Richard Bush, a retired research chemist for W.R. Grace and Co., in September 2001 began tutoring young adults in reading and math at the St. Ambrose Family Outreach Center in Baltimore.

"The corps fulfills two spiritual needs: doing something for the poor and improving my prayer life," he said.

"The Eucharist and working for justice are two sides of the same coin," said Bush.

He said he also learned a meditative prayer technique. It consists of reading a Gospel passage in which Jesus does something, placing oneself mentally at the scene and reflecting on "how I might have reacted."

One organization that uproots people and gives them full-time jobs is the Jesuit Volunteer Corps, which accepts the young and old. Last year, the Jesuit Volunteer Corps had 11 people over 56 years of age working in domestic social action projects and living in mixed-generational homes. Volunteers, given free room and board and \$80 a month, commit to one-year terms that can be renewed.

One advantage is that people are supporting each other, living together in communities of five to eight members, said John Matcovich, executive director of Jesuit Volunteer Corps Northwest.

Community members have a "spirituality night" once a week to share their faith experiences, he added.

Older people interested in volunteering can go to the Catholic Network of Volunteer Service Web site—www.cnvs.org—for a list of organizations accepting volunteers and descriptions of their services. The Web site also has a section where people can fill out a profile of the type of work they want to do, the amount of time they can

CNS photo by Nancy Wiehe

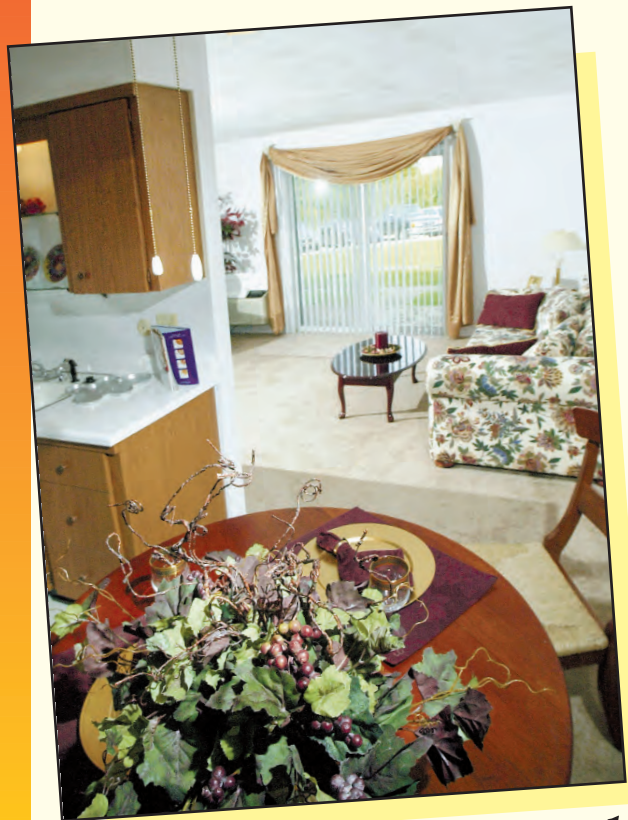


Ignatian lay volunteer Kevin Kasunic goes over phone bills at Crossway Community, a non-profit group providing transitional housing, employment training and educational opportunities for families in need in the Washington metropolitan area. His part-time work in the business office helps the facility run more efficiently and frees up paid staff to focus on programs.

or want to spend, and whether they want to work near home or far away. The organization then matches profiles with volunteer organizations.

It also has a toll free number—800-543-5048—so those interested can get information and verbally fill out a profile. †

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Scripture passages are the messages of God

By Fr. Herbert Weber

At our parish, just before the first reading at Sunday Mass, the lector invites the young children to go to the church basement for their own Liturgy of the Word.

It is exciting to see the eagerness in the faces of the children as they follow the leader out of the church. Sometimes it also is humorous as, for example, Eli waves goodbye to the presider (me) or when a child decides at the last minute to join an older sibling and goes running up the aisle to catch up with the procession.

After experiencing the Sunday readings from a children's Bible, the youngsters have their homily, usually in the form of an activity, before returning to their parents and the full assembly at the time of the Offertory.

One parent said that on the way home each week, she and her husband ask their children what they talked about in the downstairs liturgy. After a few weeks of this, the children started asking the parents what the message was upstairs.

This woman concluded that her children's question made her pay more attention to the Liturgy of the Word. Moreover, it challenged her to listen actively because she would have to translate what she was hearing to her children's level of understanding.

Being an active listener is what is called for in the Liturgy of the Word.

Whereas children may be active by drawing a picture or making a symbol, adults have to find other ways to be fully participating listeners.

Before Vatican Council II, the Liturgy of the Word was not highlighted at

Sunday Mass. Even the homily was not a focal point.

With the renewal of the liturgy, the homily received much attention. For some Catholics, it is the primary draw to attend a certain parish or a Mass celebrated by a particular priest.

Now the challenge is to place the same emphasis on listening to the readings.

In fairness, it is not simply that people in the assembly do not value listening. Many people try to listen but face obstacles related to how the Sunday readings are presented.

Often, a passage, especially in the Old Testament selection, is given without the listener knowing what precedes it or follows it. Without studying the readings before Mass, listening can be like decoding an ancient encryption.

The second difficulty for the assembly is that the reader may not know any more about the passage than the listener.

Add to that any limited reading skills on the part of some lectors, and it becomes almost impossible for the assembly to mean it when they say "Thanks be to God" for the reading.

In many parishes, a staff member or liturgy committee member auditions prospective readers instead of accepting any parishioner who volunteers.

Some parishes encourage Bible studies for readers. Many parishes provide workbooks that help lectors understand the passages they are to read.

What can the person in the pew do, then, to become a better listener?

First, listening to the readings for the first time on Sunday would make it hard for anyone to absorb and understand their message. Simply put, Scripture is too



CNS photo by Nancy Wiehac

During Mass, what can the person in the pew do to become a better listener? In addition to becoming familiar with the Scripture readings in advance, people need to become more skilled in the art of listening.

complex and too laden with meaning to be understood at first hearing.

A mother of four children sits down with her children at the kitchen table on Sunday morning and shares the readings they will hear in church. Then they talk about the passages.

Whether or not her efforts help the children, the discussion certainly helps the woman prepare for the Liturgy of the Word.

In addition to becoming familiar with the readings in advance, parishioners have to become more skilled in the art of listening. In an age of music videos and sound bytes, extended listening without a visual image may be a bit of a reach.

When I first started preaching at a university campus parish, I was impressed with the students' attentiveness.

When I commented on this, one classroom-weary senior responded, "Father, they probably are listening. But face it, we all have learned how to sit in class and at least look like we are following the lecture."

Although that remark kept me humble, I do believe that listening is a skill that is

developed with practice and persistence.

Finally, learning to listen to the readings means clarifying the goal or purpose of doing the readings aloud. If we only wanted people to comprehend a passage, then giving them quiet time to read to themselves would be sufficient.

The Church's goal for the Liturgy of the Word, however, is one of proclamation. In reading the passage for all to hear, the Word of God is to become alive.

Mere words become more than mere words; they bear the message of God.

Perhaps that is why some feel that reading along with the lector can be counterproductive.

I remember the first time I heard 500 pages of missalettes being turned in the middle of a Gospel proclamation. People were following the words, but I wondered if they were letting the message soar beyond the words.

Yet that is precisely what can happen when active listening takes place during the Liturgy of the Word.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

Attentive listening enhances liturgy

By Daniel Mulhall

The eucharistic liturgy often is described as "the people's work."

The more work I put into the liturgy, the more I benefit from the experience.

Listening is a key part of my liturgical work. To listen carefully at the liturgy, I need to study the readings before Mass.

Religious educators encourage Catholics to read and meditate on the Scripture passages before the liturgy.

I arrive at church early, sit quietly and familiarize myself with the readings.

The gathering music calls my attention to the celebration. In song, I join the faith community to start the Eucharist.

After the readings and homily, I sit quietly, thinking about what took place in the Liturgy of the Word.

During the Liturgy of the Eucharist, the prayers come alive as I pay closer attention to their words. There is so much richness to discover in these prayers.

Simply by listening attentively, I am drawn into the web of the Mass, feel very much a part of the body of Christ, and am renewed and refreshed by the liturgy.

(Daniel Mulhall is assistant secretary for catechesis and inculturation in the U.S. Conference of Catholic Bishops' Department of Education.) †

Discussion Point

Scriptures offer comfort, advice

This Week's Question

Describe a Scripture reading heard during Mass that struck home for you and explain why it affected you.

"I've had this New Testament reading on my desk since 9/11. It's from Philippians 4:6-9, and it begins: 'Dismiss all anxiety from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude.' This passage assures me that God is in control." (Edwina Bonomo, Baltimore, Md.)

"I am with you always, [even] until the end of the age' stood out for me. What comfort lies in that statement! What power lies in it! No longer do I have to think I can or have to do it alone. I am loved and

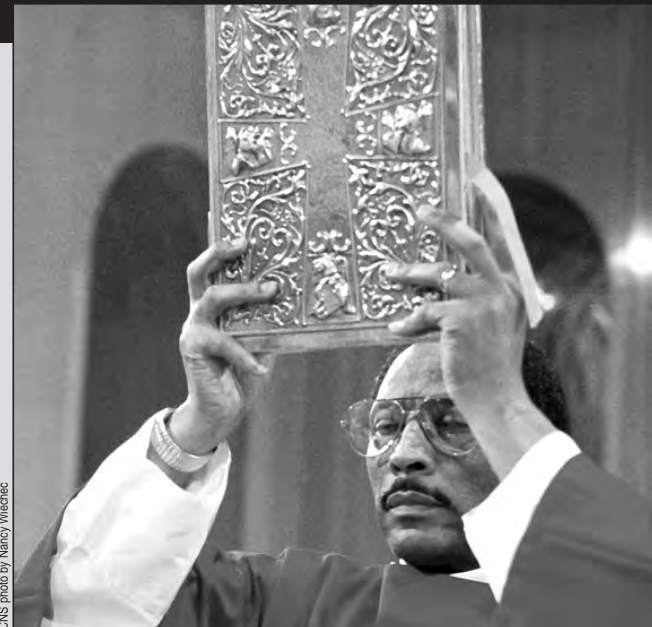
empowered by God, who will never leave." (Mary Walczak, Davenport, Iowa)

"What comes to mind is the passage about the Samaritan woman at the well because it's a personal involvement with Jesus, because he chose a woman to reveal himself as the Messiah, and because she is so willing to spread the news." (Sharon Flynn, Lawrenceville, N.J.)

Lend Us Your Voice

An upcoming edition asks: What would you tell a teen-ager about heaven?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Nancy Wiehac

From the Editor Emeritus/John F. Fink

The Crusades: Kingdom of Jerusalem falls

Fifth in a series



Westerners tend to view medieval history from a European point of view and believe that Christianity was the world's major religion. It wasn't. Islam was more widespread. The Latin Kingdom of Jerusalem, from 1100 to 1178, managed to roll back Islam's military progress, but only temporarily.

In the middle of the 12th century, as disension among Christians in the Latin Kingdom was growing, Muslims were uniting under a new leader. In 1144, on Christmas day, the Turkish leader Imad ad-Din Zangi's troops conquered the Crusader city of Edessa. Imad was killed two years later and was succeeded by his son, Nur ad-Din Zangi.

When Edessa fell, there was an outcry in Europe for a new Crusade. Pope Eugenius III called on St. Bernard, the most renowned Christian of the 12th century, to preach the Crusade. King Louis VII of

France and his wife, Eleanor of Aquitaine, were the first to respond. Bernard then went into Germany and convinced Emperor Conrad III to take up the cross.

The Second Crusade was a disaster. Conrad's army went first and was cut to pieces as it traveled through Asia Minor. Louis's army, instead of attacking Nur ad-Din, stupidly turned against their only ally in the Muslim world, Unur of Damascus. The Crusaders tried to capture Damascus, but Unur called on Nur ad-Din for help. Soundly defeated, the French troops limped back to France.

Meanwhile, back in Jerusalem, internal feuds continued. At one point, in 1152, there was almost a civil war when the young King Baldwin III clashed with his mother, Melisende. The Knights Templar fought with the Hospitaler Knights, who began to sabotage services in the Church of the Holy Sepulchre. It was disgraceful behavior.

When Nur ad-Din died in 1174, a powerful leader succeeded him. He was Yusuf ibn Ayyub, known as Saladin from his title Salah ad-Din ("Righteousness of the Faith"). Saladin defeated Nur ad-Din's son,

and by 1184 was acknowledged as the leader of the Muslims' empire. He dedicated himself to the destruction of the Kingdom of Jerusalem.

That happened at the Battle of Hittin, near Tiberias in Galilee. When I was studying in Jerusalem in 1997, one of our teachers took us on a field trip to Galilee. At Hittin, he walked us into a field covered with dry bushes and grass to show how Saladin defeated the Crusaders. It was a hot July day in 1187. The Crusaders were massed with their heavy armor. Saladin's army was upwind. He had his troops start a grassfire that the wind blew toward the Crusaders. The heat was tremendous, especially for the Crusaders in their armor. The Crusaders' army was decimated.

After that, it was easy. Saladin's army marched toward Jerusalem, receiving the surrender of towns along the way. The residents of Jerusalem tried to hold out, but after three days they surrendered. On Oct. 2, 1187, Saladin and his troops marched into Jerusalem—peacefully. Not a single Christian was killed, in contrast to the way the Crusaders had conquered Jerusalem in 1099. †

Cornucopia/Cynthia Dewes

With Grandma, the livin' was easy

When midsummer comes around, I always think of my Grandma Oare. Maybe it's because as a child I'd spend a week every July with her and Grandpa on their farm. Or maybe it's because in her presence every day seemed like summertime.



Grandma was a Norwegian girl who came to the U.S. in the late 1890s at age 17. She came all by herself on one of the last full-rigged sailing ships to cross the Atlantic, before steam engines took over completely. Such bravery in a young, inexperienced girl stuns me.

Her charming name was Inga Nicolina Boe and she came to stay with Auntie Boe, who had immigrated earlier to Wisconsin. It was there that she met my grandfather, likewise an immigrant living with his uncle, the husband of Grandma's aunt. The young couple married, bought a small dairy farm and started a family.

They were hard workers, but the farm was not very productive and Grandpa's training in the old country prepared him to be a house painter and paperhanger, not a farmer. Still, they managed to exist as they raised 11 children through World War I and

the Great Depression. Along the way, they became American citizens.

My dad, the oldest child, spoke only Norwegian when he began attending the one-room school a mile down the road. So my grandparents learned English, mostly from newspapers and the radio, and insisted on speaking it exclusively at home to help him succeed in schools.

Norwegian was saved for the times when Grandma and Grandpa wanted to argue or discuss a sensitive issue without the kids understanding. They also spoke it while playing cards with their friends or attending the Norwegian Lutheran Church nearby.

Grandma's presence was calm and soothing. She suffered fools, but could deflate the pompous with a single glance. Grandma wasn't a funny person, but she had a keen sense of humor and a sly way with her adopted language when she thought it necessary. Fortunately, children amused her.

Besides raising a zillion kids, keeping a kitchen garden, feeding chickens, canning and helping out with milking, Grandma was a superb cook. Her *lefse* was the most tender, her *krumkake* sweet, crispy delights. And her *lutefisk*! One of my cousins collected her recipes into a cookbook which we all treasure.

Although she had 45 grandchildren,

Grandma had a special relationship with each one. In an early photo, she and my parents are standing with me beside my dad's roadster. Typically, I am wearing Grandma's string of beads, one of her few special possessions. Whatever was hers, was ours.

My summers on the farm were marked by Grandma's *laissez-faire* attitude about raising children. If I slept in, that was OK. If I wanted to eat mustard sandwiches until I made myself sick, that was OK. The only behaviors Grandma ever punished were meanness or doing something that might endanger us.

Grandma lived with outdoor plumbing until rural electrification arrived in the early 1940s, when most of her children were already raised. She sent two sons to the Navy during World War II, and CARE packages to relatives in Norway. She never saw her native country again.

Grandma was a realist, but also loving and hopeful. She believed that God was in charge and that we were here to enjoy his bounty and do his will. She made my summers memorable and my life infinitely better.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Our demeanor: Is it revealing or not?

One time I was greeted at a poetry gig by the tiny woman in charge. I'd not yet met her since she hired me by phone. She shook my hand with startled hesitation, saying "Oh, I thought you'd be much taller." I figured she'd caught herself just before blurting something worse, such as, "Oh, I



thought you'd be thinner." (Maybe that reflects my own inadequacies or imagination at work.)

A high school teacher once said she didn't recognize me when we talked on the phone. It wasn't the voice but how I spoke, she added. Perhaps I sounded more mature—or younger. She didn't elaborate, and I wasn't bold enough to ask. (The late Notre Dame School Sister Mary Justin would be shocked to hear me now because of hoarseness caused by Myasthenia Gravis.)

Once in a while in public, I'll meet someone who tells me I seem sad or angry or bored when, in fact, I'm happy with the occasion and environment. I usually say, "I'm just tired," without elaborating how Myasthenia Gravis causes muscle weakness and fatigue that belies what I'm really feeling.

By the same token, I might be somewhere feeling great, smiling easily and aptly hiding sadness, disappointment or physical discomfort. How often have I—and most of you reading this—responded with "I'm just fine" when actually our minds or our bodies are telling us otherwise? And what does one say when someone remarks, "I heard you were sick, but you look fine to me"? A simple "Thanks" usually suffices.

When I've spoken to groups in my hometown area, it's not unusual to hear that I "look just like" my late mother or I remind others of my late father. To them, I represent my parents.

At Mass, I often wonder how priests, who are plagued with their own worries

or frailties, still prayerfully shine the peace and the joy of Christ to the worship community. A special grace must help them be excellent outward signs of Christ, a link between earthly and spiritual worlds. Pope John Paul II is a good example, despite illness.

Their demeanor—our demeanor—says so much. Although we don't always act like our real selves, the majority of us are exactly who we are, in private or public. Even when I've inadvertently or consciously strayed from the real me, I still realize—much as the comic character Popeye did—"I am what I am." After all, we're also flawed by genetic or worldly influences.

The bottom line is this: We are God's creation, made in his own image. Let's hope we are the Lord's representatives, too, being the best we can be.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Evangelization is the heart of all ministry

Not long ago, I traveled to Dayton, Ohio, to facilitate a retreat day on evangelization



for the staff of the religious education office for the Archdiocese of Cincinnati. In preparation for our prayer, reflection and sharing, we all read Father Robert Hater's book, *Catholic Evangelization: The Heart of Ministry*. I would like

to introduce you to this helpful resource.

Father Hater is a priest of the Archdiocese of Cincinnati and a professor of Pastoral and Systematic Theology at the Athenaeum of Ohio—the archdiocesan seminary. He also lives and works at a parish, so his writing is an insightful blend of research, critical thinking, and personal and pastoral experience.

In the opening paragraphs of their national plan for Catholic evangelization, *Go and Make Disciples*, our American bishops remind us that we both have and are stories of faith. Father Hater's book is a powerful example of the ways we access and share faith through stories.

Some of these stories come from his own faith journey—the death of his father, his struggle with depression, and celebrations of the Eucharist, which had special meaning. Other stories come through people he has met or learned about in ministry—a pregnant teen-ager touched by a couple's care and compassion, a street peddler who also shepherded a church and the customers in his father's store.

What emerges from the blending of these stories with Scripture and the Church's teaching is a holistic approach to evangelization. It is not an isolated set of specialized activities, but rather an integrated life of discipleship that weaves together a network of relationships that both support and challenge us.

Before we start devising strategies, we need to undergo a series of conversions that foster a spirituality connecting faith and life. "Jesus' spirituality links us with God through Jesus' teaching on the kingdom, found in the New Testament. A kingdom-based spirituality sees healing, forgiveness, and reconciliation as center points linking broken humanity with God. Becoming fully human means loving God, serving others, and working for justice," Father Hater wrote in his book.

This integrated approach to evangelization leads to a partnership among family, world and parish. So ministry becomes "individual or collective actions performed by Christians for the sake of the kingdom." The parish needs a clear ministerial focus. It also needs to link the various ministries adequately. The traditional trio of word, worship and service is still applicable.

Father Hater sees Catholic evangelization as radically incarnational, community-directed, ecclesially balanced, integrating Church ministries and life, biblically comprehensive, kingdom-centered, dynamically holistic, optimistic but realistic, process-oriented, integral to people's lives, constant and consistent in orientation, and dependent on the Holy Spirit's presence. In order to foster these characteristics, a parish strives to know people's needs and respond to them, does not make evangelization a separate ministry, stresses personal presence, and centers on Scripture and faith-sharing.

"Evangelization is every Christian's vocation," said Father Hater. "The parish furthers this vocation through the ministries of welcome, word, worship, and service. In so doing, it invites all people to join their hands and hearts and walk boldly into God's kingdom."

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

Fifteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 14, 2002

- Isaiah 55:10-11
- Romans 8:18-23
- Matthew 13:1-23

The Book of Isaiah is the source of this weekend's first biblical reading.



Two events stand in Hebrew history as the most important of moments. Far and away, the first was the Exodus, the escape of God's people from Egyptian slavery and their long, wandering passage across the Sinai desert to the land

God had promised them.

The second signal event was the Exile, the time of four or five generations when survivors of the Babylonian invasion of the Holy Land were removed to Babylon, the imperial capital, and languished there.

When political circumstances changed, and the descendants of these survivors were allowed to return to their ancestral land, jubilation was unrestrained.

However, upon their return, all was not well. They found waste and great want. It hardly was a land "flowing with milk and honey."

Time passed, but conditions improved slowly, if at all.

In this atmosphere, the third part of the Book of Isaiah, the part providing this passage, was composed.

Despite all the disappointment and genuine distress, the prophet reassures the people that God cares for them and will provide for them. God will send life-giving rains and snows, a blessed image in itself in a terrain so devoid of moisture. God will give seeds to those who must sow. He will give bread to those who must eat. Most of all, in the words of Revelation, God will give the guidance needed to move through life.

St. Paul's Epistle to the Romans furnishes the second reading.

Paul often refers to "sufferings." At times, his exact reference can be surmised. He lived with hardships. He faced rejection and even hatred. He was met with abuse. Even the political authorities made life difficult for him and, of course, in the end they took his life by judging him guilty of treason.

On other occasions, the reference is not so clear. Some scholars think Paul may have suffered from a chronic illness. For centuries, tradition had it that he was epileptic.

Whatever sufferings are in Paul's experience as mentioned in this reading, the

lesson is quite clear. Nothing on earth can cause a Christian to forsake true discipleship. The reward of fidelity is too great.

For the last reading, the Liturgy of the Word this weekend turns to St. Matthew's Gospel.

It is the familiar parable of the sower who sows seeds on different surfaces. Some seeds wither and die. Birds consume other seeds. Some seeds, however, take root and grow.

Then the Lord explains the use of parables. It is so that we may understand God's word. We need God. God reaches out to us. He wills that we receive what is offered.

Reflection

For many weeks, beginning with Holy Week in the spring, the Church presented to us the marvelous figure of the Lord Jesus. He is the Savior. He is the Risen Lord. He is the Son of God. In Jesus is all life and hope.

Then the Church called us to discipleship. It invited us to receive the Lord into our hearts. It urged us to follow the Lord as the Apostles followed the Lord.

Now, as if hearing our misgivings and worries in the face of the obviously difficult task of discipleship, the Church assures us in this weekend's readings that God will give us everything that we need. We will have the bread to sustain us. We will have the seed we need in order to plant the fruits of salvation and Christian goodness in our lives.

Jesus speaks to us in parables so that we can understand. The words of God are neither vague nor elusive.

However, God does not thunder the words of the Gospel in our ears. We do not suddenly become all knowing. Rather, we must recognize who we are. We must recognize what we are. We must be humble. We must recognize God's love for us and resolve to love God.

In this realization, in this sense of need, God will provide for us. God will provide everything that we need for life here as well as for eternal life. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions. Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org. †

My Journey to God

Priests

Called to be holy like Peter, James and John, they dedicated their lives to show us the way, but along the path evil raised its head and led some of them astray.

While we are saddened by the sordid tales and wonder how could this ever be, we must remember these are not gods, but men flawed with human frailties.

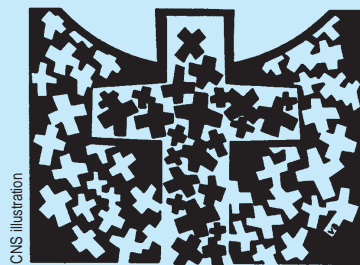
It is not for us to judge, lest we be judged, but let us steadfastly pray that God will kindly look on penitent souls

and heal the wounds of innocents betrayed.

It is fitting then that we honor holy priests with love and support they so deserve, for angels must surely sing their praises to the gracious God they faithfully serve.

By Hilda Buck

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)



Daily Readings

Monday, July 15

Bonaventure, bishop and doctor of the Church

Isaiah 1:10-17

Psalms 50:8-9, 16-17, 21, 23

Matthew 10:34-11:1

Tuesday, July 16

Our Lady of Mount Carmel

Isaiah 7:1-9

Psalms 48:2-8

Matthew 11:20-24

Wednesday, July 17

Isaiah 10:5-7, 13-16

Psalms 94:5-10, 14-15

Matthew 11:25-27

Thursday, July 18

Camillus de Lillis, priest

Isaiah 26:7-9, 12, 16-19

Psalms 102:13-21

Matthew 11:28-30

Friday, July 19

Isaiah 38:1-6, 21-22, 7-8

(Response) Isaiah 38:10-12, 16

Matthew 12:1-8

Saturday, July 20

Micah 2:1-5

Psalms 10:1-4, 7-8, 14

Matthew 12:14-21

Sunday, July 21

Sixteenth Sunday in Ordinary Time

Wisdom 12:13, 16-19

Psalms 86:5-6, 9-10, 15-16

Romans 8:26-27

Matthew 13:24-43

or Matthew 13:24-30

Question Corner/Fr. John Dietzen

Eagle and pyramid printed on dollar are from U.S. seal

Q Is it true that the seeing eye on the \$1 bill is a Masonic symbol, put



there by several Masons, including George Washington (whose picture is on the other side), who was a Mason?

We have been told that other parts of the dollar bill, including the Latin mottos, come from Masonic beliefs. Is this true? (California)

A The two major symbols on the "back" side of the dollar bill are the obverse (eagle) and reverse (pyramid) sides of the great seal of the United States, created originally in 1782.

Your question has been raised often, because several elements of the seal, the eye with the radiant triangle around it, for example, were said to have Masonic origins.

It seems unlikely, however, that this is so. Many details interpreted to have Masonic origins were added in later revisions of the seal.

First, of the 14 men who participated in designing the seal, only one, Benjamin Franklin, was definitely a Freemason. Two, including John Adams, were definitely not.

No firm evidence exists that any of the others were connected to the Masons. George Washington was a Mason, but was not involved directly in the design of the great seal.

It is true that the pyramid, the eye above it and the resplendent triangle around the eye are found in Masonic tradition. The eye was common, however, in art forms of that period as a symbol for the all-knowing and all-present divinity. Its appearance on the seal apparently originated with the artist Pierre du Simitiere, for whom no link with Freemasonry has been found.

Similarly, people in the 18th century had a widespread interest in Egypt and ancient Egyptian lore. In the Library Company in Philadelphia at the time was a volume called *Pyramidographia*. It contained a drawing of the "first pyramid," which did not come to a complete point, and had an entrance on the ground level.

This work would have been available

to Francis Hopkinson and William Barton, members of the design team, who were major contributors for this part of the seal design. These, rather than Masonic sources, seem to explain the presence of the symbols on the great seal.

The Latin phrase "*annuit coeptis*" on the reverse side of the seal means "God, or divine providence (symbolized by the eye) has favored our undertakings," and "*novus ordo saeculorum*" means "a new order of the ages." Both phrases have their origin in works of the pre-Christian Latin poet Virgil.

The more familiar "*E Pluribus Unum*," which means "one out of many," apparently also originated in Virgil or possibly in the work of another Latin poet, Horace. In any event, there is no evidence of a direct Masonic connection.

The great seal, in its present form, was placed on the \$1 bill in 1935, at the order of President Franklin D. Roosevelt.

For those interested, a major detailed history of the background and design of the great seal of the United States, *The Eagle and the Shield*, is published by the Department of State. It is available at all Federal Depository libraries.

Q Is it permissible for a practicing Catholic to be the main witness at a wedding between a divorced Catholic and a Protestant in a civil ceremony? (Illinois)

A It is wrong for a Catholic to be a witness at a marriage ceremony which is invalid and wrong according to Church law.

To have the type of marriage ceremony that you describe comply with Church law would require action by the diocesan tribunal, a Catholic marriage court, relating to the divorced Catholic's first marriage and a dispensation for the new marriage to take place in another Church or court.

(A free brochure answering questions that Catholics ask about annulments is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

July 12
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

July 14
Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday Holy Hour, 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

July 11-13
Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 6-11 p.m., rides, food. Information: 317-353-9404.

July 12-13
St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Funfest, 5-11 p.m., home-cooked dinners, children's activities. Information: 317-787-8246.

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Funfest and parish festival,

Fri.-Sat. 4 p.m.-midnight, music, games, flea market. Information: 812-232-8421.

July 14
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre-Cana Conference, \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

July 15
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spirituality in the Summer, Mass, 5:30 p.m., religious video, "Faustina, the Mystical Life of the Visionary of Divine Mercy," 6:15 p.m. Information: 317-236-1521.

St. Simon the Apostle Parish, 8155 Oaklondon Road, **Indianapolis**. "Why the Pope?—Peter and the Papacy in Scripture as well as Rediscovering the Father—God's Fatherhood in Our Homes and in the World." Information: 317-578-1488.

July 15-18
Sacred Heart Church, 1530 Union St., **Indianapolis**. Vacation Bible School, "Faith Mountain," 6:45-8:25 p.m. Information: 317-638-5551.

July 15-August 19
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond Program, \$30, 7-9 p.m. Registration: 317-236-1596 or 1-800-382-9836, ext. 1596.

July 17
Ironwood Golf Club, 10955 Fall Road, **Fishers, Ind.**, Lafayette Diocese. Swing Fore Seniors Golf Tournament, benefits the Little Sisters of the Poor ministry at St. Augustine Home for the Aged in Indianapolis, \$125 per person. Information: 317-872-6420, ext. 211.

July 18
Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open registration night for 2002-2003 school year, 7-8:30 p.m. Information: 317-924-4333.

July 19-20
Owens Hall, Saint Mary-of-the-Woods, **St. Mary-of-Woods**. Providence Justice Network, "Just War: Is It Possible?" presented by Franciscan Father Thomas Nairn, registration deadline July 15. Information: 812-232-3512.

St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. Yard sale to benefit parish ministries, north of the church, Fri. 7 a.m.-1 p.m., Sat. 7 a.m.-1 p.m. Information: 317-253-1461.

July 21
St. John the Baptist Parish, 25743 State Road 1, **Dover**.

Summer festival, 11 a.m.-7 p.m. (EDT), dinners 11 a.m.-5 p.m. (EDT), fried chicken, \$8 adults, \$4.50 children. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish picnic, 9 a.m.-5 p.m., family style dinner, homemade desserts. Information: 812-923-5419.

July 22-26
Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. "Son Canyon River Adventure," Vacation Bible School, 9 a.m.-noon. Information: 812-466-1231.

July 24
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Annulment information evening, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

July 26-27
St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarks-ville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 27-28
St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, \$12 adults, \$5 children, Sun. 11:30 a.m.-5 p.m. (EDT) chicken dinner, \$8 adults, \$4 children, Sun. 11:30 a.m.-7 p.m., picnic. Information: 812-623-3408.

July 28
St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

Daily
Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827

Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian —See ACTIVE LIST, page 23



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The Active List, continued from page 22

Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for

priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Parish, Room 1,

7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**.

Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for

rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †

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North American trip highlights papal priorities: young people, saints

VATICAN CITY (CNS)—As Pope John Paul II's health forces him to trim his schedule, two of the priorities of his papacy become even more obvious: young people and saints.

The combination of the two explains why the pope will make his longest foreign trip in three years July 23-Aug. 2, visiting Toronto, Guatemala City and Mexico City.

Pope John Paul will participate in World Youth Day events in Toronto, then fly to Guatemala to canonize Blessed Pedro de San Jose Betancur, then on to Mexico to canonize Blessed Juan Diego and beatify two laymen.

The 82-year-old pope has difficulty walking, especially on stairs, and the tremors and garbled speech that are symptoms of a disease related to Parkinson's continue to worsen.

Dr. Renato Buzzonetti, the pope's personal doctor, has accompanied his patient on most of his 96 previous foreign trips, and while he will not comment on the pope's health, he said it does not take a papal physician to gauge the effect that young people have on the pope.

"It is like when I see my children and grandchildren, only multiplied by tens of thousands," the doctor said. "You experience the joy and hope that comes from

being with so many young people sharing the same ideals."

And, as Dr. Buzzonetti has made clear for years, being the pope's doctor does not mean dictating the pope's schedule.

"He wanted to make this pastoral visit and he will do it," the doctor said.

The pope's pared-down schedule for the July trip includes only a smattering of the meetings usually held with national and local government officials, bishops, priests and religious.

Pope John Paul will meet with the young participants in World Youth Day at three major events in Toronto on July 25, 27 and 28, spending much of the rest of his time relaxing at the Basilian Fathers' Strawberry Island retreat.

He has brief meetings planned for July 27 with Canada's governor general and prime minister, the premier of Ontario and the mayor of Toronto.

The papal schedules for Guatemala and Mexico are even simpler: arrival ceremonies, a daily liturgy and departure ceremonies.

The reason Pope John Paul wanted to make the trip, however, is not simply one of affection for young people, but a conviction born of his earliest work as a young priest with students, said U.S. Cardinal J. Francis Stafford.

The cardinal, president of the Pontifical Council for the Laity, which coordinates World Youth Day, said, "The pope sees and knows from his personal pastoral experience that the choices made in one's late teens and 20s are central to what one's life will be.

"It is not just a whim, but a profound conviction of the pope that this period of life is determinate," the cardinal said.

The pope's insistence on personally presiding over World Youth Day, despite his obvious problems with mobility, "really points up his lifelong respect for young people and the choices they face," he said.

In letters and speeches to young people throughout his pontificate, he said, "the Holy Father has emphasized the central role of dialogue with Jesus when one is at a crossroads in discerning a vocation and making decisions about the future."

Often using the Gospel account of the rich young man who asks Jesus what he must do to gain eternal life, the pope wants to affirm young people's intuition that "there is more to life than a day-to-day grind until death," Cardinal Stafford said.

But people need time, space and occasions to hear Jesus' specific call to them, the cardinal said, "and World Youth Day



An elderly Guatemalan woman holds up a poster depicting Blessed Hermano Pedro de San Jose de Betancur in Antigua, Guatemala, in late April. Pope John Paul II travels to Guatemala City on July 30 for the canonization of Blessed Betancur.

offers that."

For the universal pastor of the Church, the other important aspect of World Youth Day is its ability to show the world the Church's vocation to be perennially youthful, Cardinal Stafford said.

See POPE, page 27

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DAVIDSON

continued from page 5

80 percent of cases, it is to the Catholic Church.

On average, they come back when they are about 25 years old. Typically, then, they are religiously inactive for about five years before returning. When asked, they give two reasons for returning: They now have kids and want to give them a religious education, and/or they have spiritual needs of their own or feel guilty about being away from the Church. When those who rejoin a Catholic parish are asked what type of parish it is, they cite two characteristics: It is the hometown parish they grew up in, or it is close to where they now live.

Thus, parents and Church leaders should not assume that young adults will automatically return to the Church. Instead, they should consider it a pastoral challenge. They should maintain as many ties as possible with young adults, helping them locate Catholic friends and challenging them to think about Catholic marriage partners. Using resources such as Paul Wilkes' book titled *Excellent Catholic Parishes*, they should help young adults find nearby parishes that will meet their social and spiritual needs.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001.) †

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PRIEST

continued from page 1

helps the parish," Sister Julia said.

One example is when a group in the parish sponsored a play based on the television show, "Who Wants To Be A Millionaire?"

Father Eckstein played the part of the host, Regis Philbin, with a wig and "the whole bit," said Sister Julia.

"It was out of character, but he was willing to do it to support someone else," she said.

Father Eckstein has always been involved in parish life, first as a young boy and later as a parish priest.

Growing up in Sunman, Ind., on the family farm, he would often play Mass with his four brothers and four sisters. He spent a lot of time serving as an altar boy at the parish church that was only two city blocks away.

In eighth grade, the parish priest asked him if he was still thinking about the priesthood.

Saying yes, the priest told him "to tell my folks I'd be going to Saint Meinrad [Seminary]," he said.

Since being ordained 44 years ago, Father Eckstein has seen many changes, especially after Vatican II.

He's also seen the priest's administrative duties increase, sometimes leaving little time for visiting parishioners, he said.

Looking back, Father Eckstein said some of his most memorable years were spent as a hospital chaplain during

the 1970s at Methodist Hospital in Indianapolis.

"There I dealt with patients, family and staff," he said. "It was priestly ministry and very little administration."

While Father Eckstein still tries to make home visits to parish families, he's found that there is usually no one home in the day because both parents work. Even nights are hectic for families as children participate in sports and other activities.

Over the years, Father Eckstein has seen teaching styles change, from the *Baltimore Catechism* way of teaching by rote memory to children being taught concepts.

"Kids don't seem to learn the same [as in the past]," he said. "It seems you have to stand on your head and spit nickels to keep them entertained."

While students are learning concepts, he still thinks it's important for them to memorize such facts as what the Ten Commandments are and to have a better understanding of the Eucharist, such as knowing why belief in the Real Presence is the main difference between Catholics and other Christians.

Ministering to people for four decades has shown Father Eckstein that "people seem to be able to absorb a lot."

"There is a resilience in people. With all the changes in the Church and in society, people seem to be very resilient," he said.

Celebrating Mass for the first time four decades ago "was astounding" because he realized what he was doing by bringing the body and blood of Jesus to others.

He also spoke of how meaningful all the sacraments are for the Church and how comforting they can be for people.

Father Eckstein said it's important for people to remember that Christ is present sacramentally and in the mystical body of the Church.

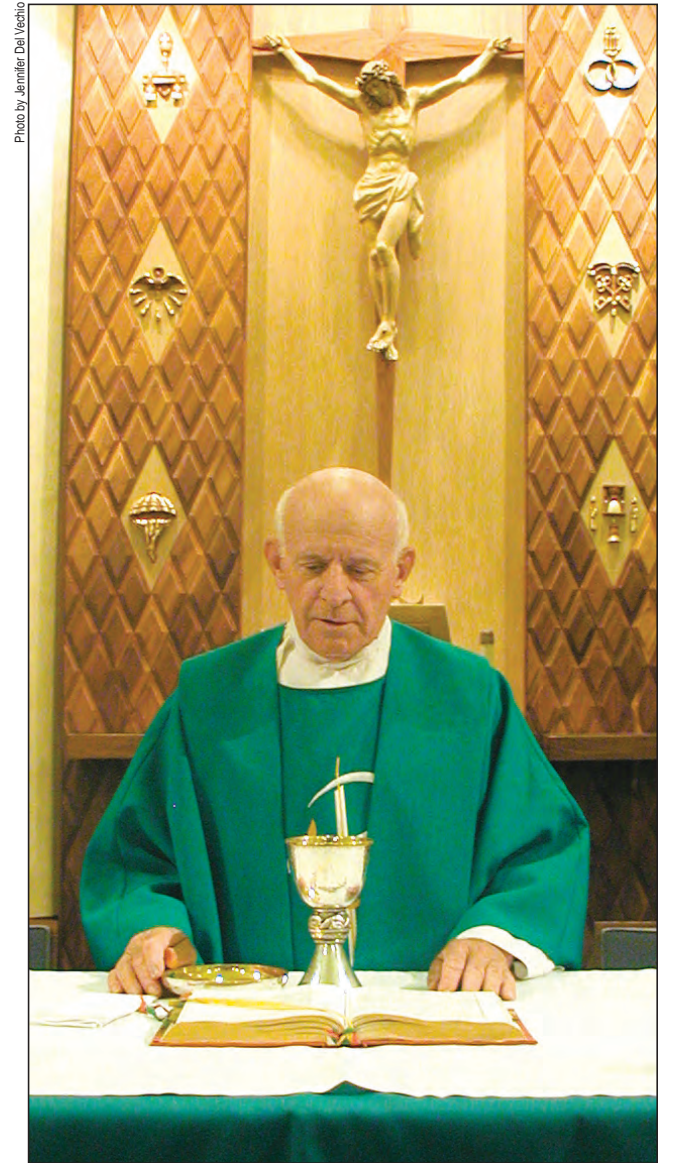
Often, people overlook how Christ is also present in all of us, he said.

Upon retiring, Father Eckstein will become the sacramental minister at St. Nicholas Parish in Sunman.

He hopes to use some of his retirement time to "just sit and read a novel," something he hasn't done since he was ordained.

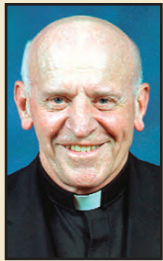
He also hopes for more prayer time and some time to fish and hunt. He also wants to visit people in hospitals and nursing homes.

As he leaves St. John and St. Magadelen parishes, he



Father Francis Eckstein celebrates Mass at St. John Parish in Osgood. Father Eckstein retired this year after 44 years in parish ministry.

said parishioners have been supportive and welcoming. "The word 'friendly' comes to mind and covers a multitude of what this parish is," he said. †



Rev. Francis J. Eckstein

Born Sept. 25, 1930. Ordained May 3, 1958. Assistant pastor, Holy Family, Richmond; 1966, assistant pastor, St. Ann, Indianapolis; 1970, chaplain, Methodist Hospital, Indianapolis, with residence at SS. Peter and Paul Cathedral, Indianapolis; 1979, administrator, St. Martin, Yorkville; 1980, pastor, St. Vincent de Paul, Bedford; 1982, dean, Bloomington Deanery, and continuing as pastor, St. Vincent de Paul, Bedford; 1985, reappointed dean, Bloomington Deanery, and continuing as pastor, St. Vincent de Paul, Bedford; 1986, pastor, St. Gabriel, Connersville; dean, Connersville Deanery; 1991, administrator, Holy Guardian Angels, Cedar Grove, and continuing as pastor, St. Gabriel, Connersville; 1993, reappointed dean, Connersville Deanery; 1995, pastor, St. John, Osgood, and St. Magdalen, New Marion; 1995, priest moderator, Immaculate Conception, Milhousen, and St. Denis, Jennings County, while continuing as pastor, St. John, Osgood, and St. Magdalen, New Marion; 2002, retired.

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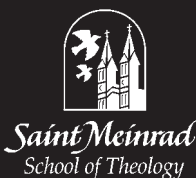
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BROWN, Dorothy E. (Biehl), 85, St. Matthew, Indianapolis, July 1. Mother of Susan Casey, Patti Hammons and Judith Tiger. Sister of Helen Groves, Lorene Sheats and Donald Biehl. Grandmother of six. Great-grandmother of eight.

CAMPBELL, Richard L., 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 18. Husband of Mary Jo

(Sullivan) Campbell. Stepfather of Michele Collins, JoAnne Sandy, David, Patrick and Robert Fontanella. Half-brother of Betty Denison and Richard Neese. Grandfather of six. Great-grandfather of two.

COLGROVE, Riley Kenneth, 87, St. Gabriel, Indianapolis, June 28. Father of Susan Bradford, Sharon Gould, Karen Griffin, Patricia Schulze, Kenneth, Michael and Steven Colgrove. Grandfather of 18. Great-grandfather of 15. Great-great-grandfather of one.

DAVIS, Hedwig (Sowietzky), 72, St. Mary, Greensburg, June 29. Mother of Anna Smith, Hans and Johann Davis. Grandmother of 12. Great-grandmother of 15.

DORMAN, Clarence R., 87, St. Anthony of Padua,

Clarksville, June 26. Husband of Ethel Rose Dorman. Father of Mary Moore, Becky Needham, Ellen Turner and Dennis Dorman. Grandfather of nine.

GAITHER, Mary E. (Cleary), 84, Holy Spirit, Indianapolis, June 24. Wife of Bill Gaither. Mother of D. Gaither. Grandmother of three.

GRANDE, Catherine "Louise" (Helmer), 88, St. Christopher, Indianapolis, June 21. Mother of Therese Davis, Catherine Young, Charles and Herbert Grande. Sister of Mary Joan Becker. Grandmother of 16. Great-grandmother of 30. Great-great-grandmother of seven.

JUGG, Louis J., 89, St. Roch, Indianapolis, June 29. Husband of Mary L. (Cossell) Jugg. Brother of Stephana Novatek and Arthur Jugg.

MANN, Rosemary H., 75, Sacred Heart of Jesus, Terre Haute, June 27. Mother of Vicki Howard, Franklin Mann, Ruth and Arthur Hensley. Sister of

Ilene Harmon, Bruce, Clarence and William Archer. Grandmother of eight. Great-grandmother of eight.

MORRISON, Franklin Elliott, 78, Holy Angels, Indianapolis, June 21. Father of Michael Warren. Brother of Paula Hayes and Ross Morrison Sr.

NYIKOS, Richard J., 66, Holy Spirit, Indianapolis, June 15. Husband of Joan (Swiatowy) Nyikos. Father of Kathleen Watson, Richard and Thomas Nyikos. Brother of Katherine Janasiak, Ann Mathews, Teresa Yates, Joseph, Michael and Steven Nyikos. Grandfather of six.

PATRICK, Gilberta R., 64, St. Anthony, Indianapolis, June 27. Mother of Katrina Black and Billie Brooks. Sister of Shirley Borden and Lois Clark.

RUHMKORFF, Richard K., 69, Holy Spirit, Indianapolis, June 26. Husband of Betty (Eyler) Ruhmkorff. Father of Barbara Barkses, Mary Barnard,

Karla Huber, Karen Walters, Paula, David, Gregg and Micheal Ruhmkorff. Grandfather of 17.

SALOMON, Clavel N., 82, St. Monica, Indianapolis, June 29. Father of Ditas, Jaime, Janelli, Lourdes, Maria, Marlon and Rosario Salomon. Brother of Ana, Lourdes and Virginia Salomon.

SEMPSTROT, Barbara A. (Stringfield), 70, St. Anthony, Indianapolis, June 8. Wife of Ralph Sempsrott. Mother of Maria Mitchell, Cathy Maddern and Julie Resner. Sister of Mary Ruth Butler, Diane Farel, Florence Randall and Raymond Stringfield. Grandmother of nine. Great-grandmother of four.

SMITH, Thomas E., 77, St. Andrew the Apostle, Indianapolis, June 24. Husband of Clara (Garrett) Smith. Father of Mary Ann and Kenneth Smith. Brother of Mary Benson and Ullis Peters.

STAGGS, Ronnie D., Jr., 36,

St. Vincent de Paul, Bedford, June 30. Husband of Cari Spaulding. Father of Brooke Staggs. Son of Harvetta Smith and Ron Staggs. Brother of Marty Staggs. Grandson of Nina Staggs and Dorothy Tincher.

TIERNAN, Richard J., 90, Holy Family, Richmond, June 27. Husband of Mae Tiernan. Father of Jane Metcalf, Elaine, Patrick and Thomas Tiernan. Stepfather of Larry Ash. Brother of Martha Hartke. Grandfather of 12. Great-grandfather of one. Step-grandfather of three. Step-great-grandfather of three.

WITTE, Mary Louise (Peters), Holy Spirit, Indianapolis, June 18. Wife of Donald R. Witte. Mother of Mary Anne Ehr Gott, Deborah, Donna Mae and Mark Witte. Grandmother of four. Great-grandmother of one.

ZETIMEIER, John M., 83, St. Vincent de Paul, Bedford, June 21. Husband of Alice Irene (Kidd) Zetimeier. †

Attorney works to make dream of pro-life arch and shrine real

ROCHESTER, N.Y. (CNS)—Buffalo attorney Laurence Behr has a dream.

Behr, a Rochester native, envisions the construction of a 700-foot-tall, golden arch dedicated to the Triumph of the Immaculate Heart of Mary.

The arch—70 feet taller than the Gateway Arch in St. Louis—would overlook Lake Erie in Buffalo, within sight of Niagara Falls and the Canadian border.

At the arch's base would be an international, pro-life shrine dedicated to the Holy Innocents, the children of Bethlehem whom King Herod's men slaughtered in their quest to kill the baby Jesus.

Behr has shared his dream with Catholics around the world, and the idea is rapidly gaining support.

According to information at www.archoftriumph.org—the Web site for Behr's nonprofit group, the Association for the Arch of Triumph of the Immaculate Heart of Mary and the International Shrine of the Holy Innocents—25 chapters of the association have formed worldwide.

As Behr's idea continues to gain momentum, he is in the process of establishing more chapters and planning fund-raising campaigns to make his \$100 million dream a reality.

It literally was a dream that first inspired Behr to pursue this project. In September 2000, after reading an article about the pastoral importance of shrines, Behr said, he dreamed that he was on a bridge, looking over its side at a valley. To the left were decaying, dilapidated buildings. To the right, it was beautiful and green. Where it was beautiful and green, he saw a stone church with a golden statue of St. Mary in front of it.

In his dream, he said, he left the bridge and followed a stone path to the church. Along the way, he met a woman and asked her what the church was. She replied, "This is the shrine of the golden arch of St. Mary."

Just before he awoke from his dream, Behr said, he saw a golden statuary grouping of the Holy Family.

"The dream was so uncanny that I felt it was inspired [by God]," Behr told the *Catholic Courier*, newspaper of the Rochester Diocese. "I took it very seriously. Dreams are a means of communicating with God."

At first, Behr only told his wife about his dream, and quietly began investigating the feasibility of building an arch and a shrine. He knew of a piece of waterfront property for sale in Buffalo, and began looking at it as a potential site for his project.

Ten days after his dream, Behr said, he realized the piece of waterfront property he was considering—with the dilapidated buildings of the former Bethlehem Steel factory to the left and a beautiful green park to the right—was the place he had seen in his dream.

Although this is not the only spot being considered, Behr said, it is the ideal place to build the arch and shrine.

During his initial research, Behr found out that the Gateway Arch in St. Louis attracts 4 million visitors annually, and 1 million people ascend the arch per year.

"I felt with these numbers it could support itself," Behr said of his project. "I found it very exciting. I hoped other people would."

Behr said he envisions the arch and shrine as a place where people will be brought back to God, and a place where those whose faith is wavering will have their faith strengthened. He expects that the arch and shrine will be instrumental in conversion experiences for visitors, as well as a place of consolation and spiritual healing for those who have had abortions.

"Our country is amazingly secular these days," he said. "I think people need to be shown a great sign of faith and belief in God."

However long it takes, Behr is confident the project

will come to fruition whenever God sees fit for it to happen.

"We believe it can be done," he said. "And it's time for this now."

(For more information on the Arch of Triumph of the Immaculate Heart of Mary and the International Shrine of the Holy Innocents, contact Behr at 866-205-6512 or visit www.archoftriumph.org.) †

Masses and adoration set with missionary image of Our Lady of Guadalupe on July 11-20

The national missionary image of Our Lady of Guadalupe will be present at liturgies and prayer services on July 11-20 at various locations in the Archdiocese of Indianapolis and elsewhere in central Indiana.

The missionary image is a replica of the original miraculous image of Our Lady of Guadalupe that was imprinted on Juan Diego's tilma in 1531.

The schedule of Masses and prayer services with the missionary image is as follows:

July 11—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, veneration of image in chapel in the old church building from 6:30 a.m. to 10 p.m., Masses at 8 a.m. and 5:45 p.m.

July 12—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, veneration of image in chapel in the old church building until 6:30 p.m., Masses at 8 a.m. and 5:45 p.m.

July 14—St. Mary Parish, 600 St. Mary's Ave., in Frankfort, Ind., in the Lafayette Diocese, 1 p.m. Spanish Mass. Church will be open for veneration following Mass.

July 15—St. Augustine Home for the Aged Chapel, 2345 W. 86th St., in Indianapolis.

July 16—Holy Rosary Church, 520 Stevens St., in Indianapolis, 5:30 p.m. Mass, followed by Benediction, rosary and a spiritual talk. Our Lady of Guadalupe prayer group session. All are welcome. Call 317-636-4478 for time and details.

July 17—SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, 8 a.m. and noon Masses. Cathedral is open until 5 p.m. for veneration of image.

July 18-19—SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

July 20—St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, 8:30 a.m. Mass, followed by monthly Helpers of God's Precious Infants pro-life ministry prayers in front of abortion clinic on West 16th Street.

July 20—Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis, veneration from 2 p.m. until 6 p.m. †

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News briefs

U.S.

Bishops implement child protection charter; judge cites it in ruling

WASHINGTON (CNS)—As U.S. bishops worked to implement the new child protection charter, a Rhode Island judge cited it in an order to the Providence Diocese to turn over records relating to alleged child abuse by its priests. Late June and early July saw more sex abuse lawsuits filed against the Church, grand jury inquiries into Church actions and additional priests removed from their posts. An abuse hot line in one archdiocese fielded at least 60 calls in its first month. One new lawsuit accused Bishop G. Patrick Ziemann, who resigned in disgrace in 1999, of a 19-year sexual relationship with a man starting when the plaintiff was in the sixth grade. Rhode Island Superior Court Judge Robert Krause, rejecting the Providence Diocese's claim of confidentiality of privileged communications, told the diocese July 1 to turn over documentation it has of complaints against alleged abusers, its investigations into those complaints, and medical records of alleged abusers sent for treatment. The diocesan documentation was sought by attorneys for more than 30 plaintiffs who claim to have been abused as children by a Rhode Island priest or nun. Twelve priests, four of them dead, and one nun are named as abusers.

Bishop warns of blending INS functions with Homeland Security

WASHINGTON (CNS)—A Bush administration proposal to move all functions of the Immigration and Naturalization Service to a new Department of Homeland Security could cause grave damage to both domestic security and immigration, according to the U.S. Conference

of Catholic Bishops. In testimony presented to the House Judiciary Subcommittee on Immigration, Miami Auxiliary Bishop Thomas G. Wenski warned that proposals to put all immigration functions under Homeland Security would be a mistake for the new agency and for how immigrants are treated. Bishop Wenski's testimony was presented to the subcommittee by the director of migration and refugee policy for the USCCB, Kevin Appleby. The same testimony also was delivered to the Senate Judiciary Subcommittee on Immigration. Both committees held hearings on the subject in late June. The U.S. bishops have no objection to the creation of the new department, Bishop Wenski wrote, but moving all immigration functions there would cause more problems than it would solve.

Panel discusses relationship between religion and media

WASHINGTON (CNS)—The media have a difficult time reporting on religion because, as Rabbi Jack Moline explained at a July 1 panel held at the National Press Club, "journalists are professional skeptics, while the religious community are professional believers." Mix that dichotomy with events as severe as the Sept. 11 terrorist attacks on America, the clergy sex abuse scandal in the Catholic Church, and the warring and upheaval in the Middle East, and the result is a recipe for conflict. That topic was explored by the rabbi and four other panelists at a discussion on "Reporting Religion," sponsored by the Freedom Forum's Newseum and the press club. Rabbi Moline was joined by Ibrahim Hooper, communications director at the Council on American-Islamic Relations, and Msgr. Francis J. Maniscalco, secretary for communications at the U.S. Conference of Catholic Bishops, as well as journalists Hanna Rosin, national enterprise reporter at *The Washington Post*, and Larry Witham, religion reporter for *The Washington Times*. They critiqued the national media's coverage of terrorist attacks, the sex abuse scandal and the crisis in the Mideast and came to some conclusions regarding what is an oftentimes harried relationship between religion and the media. †

POPE

continued from page 24

"The Church's vocation is to be in wonder and awe of the gift of life," he said. "After Sept. 11, we all are much more aware of the precious gift of life and of our need for thanksgiving before the wonder of God."

After encouraging young people to live their faith and share it with others, Pope John Paul will fly south to proclaim as saints two figures particularly beloved in Guatemala and Mexico.

Blessed Betancur, known as Hermano Pedro, was born in Spain, but worked among the poor and sick of Guatemala. Often referred to as the "St. Francis of the Americas," he founded the Bethlehemite Brothers and Sisters in the 17th century.

In Mexico, Pope John Paul will canonize Blessed Juan Diego, the indigenous man to whom Our Lady of Guadalupe appeared in 1531.

The canonization cause was stalled for several years during a debate over whether Juan Diego truly existed or whether he was a legendary figure representing the indigenous peoples who converted to Catholicism after the arrival of Spanish conquerors and missionaries.

In Mexico, the pope also will beatify two martyrs: Juan Bautista and Jacinto de los Angeles. The two men, both married with children, were appointed by Dominican missionaries to be the lay leaders of the Catholic community in San Francisco Cajonos. They were killed in 1700.

The ceremonies in Guatemala and Mexico will bring to 463 the number of saints canonized by Pope John Paul and will raise the number of people he has beatified to 1,292, according to the Congregation for Saints' Causes.

The numbers make it clear that the pope "attributes to these acts of his magisterium a vital importance for the Church today," said the congregation's prefect, Cardinal Jose Saraiva Martins, in a 1999 book.

And to emphasize the fact that Catholics in every part of the world have answered the call to holiness, the pope tries to preside over the ceremonies in the countries where the saint lived, he said, giving the people "a saint of their own blood and of their own history." †

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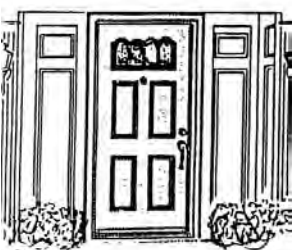
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